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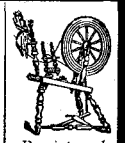

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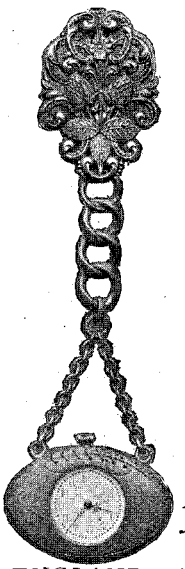

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The Outlook

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Speaker Henderson's Withdrawal

Rarely is there so sensational an event in the serious political history of the country as Speaker Henderson's letter last week declining renomination for Congress. His district gave him in 1900 a majority of more than eleven thousand, his renomination was tendered him unanimously, and—despite the nomination of ex-Governor Boies as his opponent—the Democratic party was hopelessly divided and dispirited by the fierce contest over the reaffirmation of the Kansas City platform. The explanation of General Henderson's withdrawal, as given in his letter to the chairman of the notification committee of the Congressional district, is as follows:

> Since my return to this district I have made a careful study as to the sentiment in the district and State, and I believe there is no little sentiment, and a growing sentiment, among Republicans that I do not truly represent their views on the tariff question. Believing this condition to exist, and knowing that I do not agree with many of my people that trusts, to which I am and have been opposed, can be cured or the people benefited by free trade, in whole or in part, I must decline to accept the nomination so generously and enthusiastically made.

In an address to the Republican voters of the district, published at the same time with this letter, Speaker Henderson declares his opposition to trusts, his advocacy of National legislation to control them, and even his indorsement of the spirit of the Iowa platform's declaration in favor of any modification of the tariff that may be necessary to prevent its affording shelter to monopoly, but he cannot, he declares, stand for tariff revision as a remedy in any degree for the evils of trusts. "I must say, and say emphatically," he writes, "that I don't believe that a single schedule of the Dingley tariff can be so amended as to relieve the people from the oppression of trusts and combinations, however named, and that such action may involve the retarding of our expanding commerce and holding of foreign markets." In both the address and the letter the crux of the speaker's position seems to be that he would have been ready to stand upon the Iowa platform, as interpreted by the friends of the present tariff, but that he could not accept the interpretation placed upon it by the radical tariff revisionists, dominant in his own district and in the State. This attitude was even more sharply defined in a telegram which he sent the day following to friends in Des Moines, who had urged him to reconsider: "I cannot acquiesce in administering free-trade poison to cure the trust evil which I abhor."

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Explanation of the Withdrawal

The startling character of General Henderson's action and its obvious tendency to injure his party by emphasizing a division at the beginning of the Congressional campaign at once set everybody to asking whether there was not some other reason for the withdrawal than the one assigned. The various affirmative answers offered to this question would be more satisfactory if there were not so many of them. The fear of defeat in the district was the one most often assigned—by those who knew least about the district and least about General Henderson. Personal resentment at being obliged to face a campaign in which his personal habits were to be made an issue by a Prohibition opponent was a reason assigned by better-informed critics at Washington, but not one which finds credence in Iowa. The Prohibition vote in the Third Iowa (Dubuque) District is altogether insignificant, and the Democrats regard Speaker Henderson as the most popular candidate his party could name.

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Nevertheless, the irritations caused by personal criticism may always have their influence upon sensitive public men. The reason, however, most frequently suggested by competent critics was General Henderson's fear that he could not be re-elected Speaker. It has been recalled that near the close of the last session the Speaker was overridden by an "insurgent" minority of his party, and that Mr. Cushman, of Washington, had been greeted with applause from nearly all quarters when he made the following protest against the Speaker's rule:

Imagine, if you please, a measure—not a private measure, but a public measure—which has been considered at length by a great committee of this House and favorably reported with the recommendation that it do pass. That bill is then placed on the "calendar." The calendar! That is a misnomer. It ought to be called the cemetery [laughter], for therein lie the whitening bones of legislative hopes. [Laughter.] When the bill is reported and placed on the calendar, what does the member who introduced it, and who is charged by his constituency to secure its passage, do? Does he consult the committee who considered the bill and recommend it for passage? No. Does he consult the will of the majority of this House? No. What does he do? I will tell you what he does. He either consents that the bill may die upon the calendar, or he puts his manhood and his individuality in his pocket and goes trotting down that little pathway of personal humiliation that leads to—where? To the Speaker's room. Aye, the Speaker's room. All the glories that clustered around the holy of holies in King Solomon's temple looked like thirty cents compared with that jobbing department of this Government. [Applause and laughter.] Then you're in the presence of real greatness. What then? Why, the Speaker looks over your bill and then tells you whether he thinks it ought to come up or not.

But protests like this were rather against the powers wielded by every Speaker under present rules than against the manner in which Speaker Henderson exercised them, and Speaker Henderson had a better chance for a second term as Speaker than a President has often had for a second term in the only office carrying greater power. These explanations, therefore, do not fully explain, and the one assigned by Speaker Henderson must, in justice as well as in charity, be accepted as the true one. He has often shown himself ready to bend in order to be in accord with his party, but at the present juncture it was impossible for him to bend in one direction so as to be in accord with the party sentiment dominant in Iowa, and at the same time bend in the other direction so as to be in accord with the party sentiment dominant in Washington. He believes, furthermore, that the party sentiment now dominant in Iowa is a passing one, and that he has only, as he expresses it, to "let the new light shine" to have it burn out and his constituents return to the old leadership. We do not in the least believe that this opinion is correct; but that is no reason for not believing that he honestly entertains it.

❀

President Roosevelt and Secretary Shaw on the Tariff

The two important political speeches since our last issue are those of President Roosevelt at Cincinnati and of Secretary Shaw in Chicago. The important features of the President's address we publish, as we have before published the New England addresses, with his authorization. Two sentences in this speech we have transferred to our cover; they seem to us to go to the root of the two questions now before the American people: governmental control and tariff revision. Secretary Shaw's speech emphasizes, possibly unintentionally, the difference manifesting itself in the Republican party. Mr. Shaw believes in reciprocity, but not in tariff revision; he quotes at length Mr. McKinley's speech at Buffalo, and concludes that Mr. McKinley favored, not the abolition or reduction of our tariffs, but their *employment* to promote foreign trade. If we understand Mr. Shaw aright, he would maintain unchanged the principle that the American market is to be kept for the American manufacturer; but he would sell the right to certain foreigners to trade in the American market in exchange for the right of Americans to trade in the foreigner's market. The following paragraph from his speech illustrates this principle:

France has given a number of countries the advantage over us in her markets. The only way we can get equal concessions is to give her some little concession in our markets. If we were to reduce our tariff rates ever so much, it would not help us over there; it would only help France over here. There can can be no reciprocity in the transaction until we secure it by contract, by treaty. She sells a special privilege in her markets for a consideration, and she would never buy privileges

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in the American market if we stood ready to let every nation on earth into our markets free and without consideration. So I repeat that I have scant regard for that statesmanship that will give trade privileges away and will refuse to sell them.

He applies the same principle to Cuba and urges Cuban reciprocity, not on ethical grounds, though in a sentence he recognizes our ethical obligations to Cuba, but on purely economic grounds:

It is proposed that the people of the United States shall have an advantage over every other people of the earth in all the Cuban markets. We run a department store. Cuba has a fruit stand on the corner. We can afford to pay any price for a little candy and a few bananas if by doing so we can supply her household.

There is nothing in this inconsistent with Mr. Roosevelt's position that wherever a tariff promotes an injurious monopoly the tariff should be modified, but there is nothing in common in the two positions. We are very much mistaken if Mr. Shaw's argument for reciprocity does anything to satisfy the growing demand in the West for tariff revision, or anything to divert the public from that demand.

❀

Reciprocity with Canada

On another page will be found a plea for reciprocity with Canada, written by the Hon. John Charlton, the Canadian statesman who for nearly a generation has been the foremost Canadian advocate of natural trade relations between his country and ours. If there be any adequate reply to his argument that freedom of commerce between Canada and the United States would naturally enrich all concerned as much as freedom of commerce between American States, we should be glad to publish it. But that in his article which particularly demands attention at this time is his statement of the effect upon Canada of our protracted refusal to treat her producers as liberally as she treats ours. Her duties upon our products are still only half as heavy as our duties upon hers, but her duties on our products are being made heavier by the spirit of retaliation which our attitude engenders. Already the Canadian duties upon our manufactures are one-third higher than the duties on the same class of goods from Great Britain, and while our manufacturers, by reason of their nearness and the adaptation of their goods to Canadian needs, are still able to increase their trade in most lines, there are some in which the preference accorded Great Britain absolutely excludes American competition. The present tendency, furthermore, is for Canada to make these exclusions broader, by giving still greater preferences to British products, in the hope of securing from the mother country preferential tariffs which will weigh upon our farm products in the British markets. In short, by refusing reciprocity with Canada we are but "teaching instructions which being taught return to plague the inventor." With what measure we mete, it is certain to be measured to us again.

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The Republican Conventions

The Republican State Conventions which were held last week in Alabama, New Hampshire, and Connecticut, all demanded President Roosevelt's nomination in 1904. In Alabama alone was there any opposition to this indorsement, and there the proposal to omit it was only defeated by the narrow majority of 158 to 145. Apparently the President, contrary to all precedent, is least strong among the officeholders who control the Southern conventions of his party. The most significant action of the Alabama Convention, however, was its ratification of the previous action of the Republican State Committee in excluding all negro delegates. In this respect it went even further than the recent Convention in North Carolina, for in Alabama there were more negro delegates apparently entitled to credentials. In fact, in Alabama the Republican party is almost exclusively negro. In New Hampshire the significant action of the Convention was its cautious recommendation of "essential changes" in the law prohibiting the sale of spirituous liquor. The Convention, however, refused to indorse a local option and license system, and so worded the platform that it might be interpreted to express dissatisfaction only with the non-enforcement of the law by many municipalities. In Connecticut the interesting plank in the platform was one opposing a general revision of the tariff, but favoring a cautious revision of particular schedules if any have "been notoriously

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diverted from their true purpose to the inordinate enrichment of corporations." In general, however, the conservative elements of the party controlled the Conventions, and the men named for the head of the ticket are regarded as friendly to corporate interests.

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The Democratic Conventions

The Democratic Conventions last week, as heretofore, divided evenly on the question of indorsing the Kansas City platform. Washington and Utah indorsed it, while Delaware and Massachusetts did not. In Delaware the platform practically made the rule of Mr. Addicks the sole issue. In Massachusetts there was a bitter and, to the radicals, unexpected fight over the platform. There had been a sharp fight in the primaries over the nominee for Governor, the radicals generally supporting ex-Assistant Secretary of the Treasury Hamlin, who stood for the referendum and complete municipal control of municipal franchises, while the conservatives and all who cared more to have the party get offices than advocate principles supported Colonel William A. Gaston, formerly of the Boston elevated railroad. While this fight was going on, the question of indorsing the Kansas City platform was kept out of the discussion by the action of the Gaston supporters on the State Committee in offering ex-Congressman George Fred Williams, the radical leader, the chairmanship of the Committee on Resolutions. In the contest over candidates the conservatives and opportunists won, and when the Convention met, ex-Mayor Quincy, the Gaston leader, informed Chairman Williams that the successful candidate demanded a platform omitting all mention of the Kansas City declarations and containing no radical planks on State issues. Mr. Williams made a hard fight, but was first beaten in the Committee and afterwards in the Convention, not, however, until, after a vain attempt of the Boston delegates to cry him down, he had told the majority that their victory had been won by trickery, that "not one in ten" of them would hold their seats if they had declared their intention to ignore the Kansas City platform, and that the fight for the control of next year's Convention would begin at once. Instead of securing Democratic harmony, the Convention widened the breach between the opposing elements.

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How the Miners are Supported

Last week brought no change in the strike except that the companies have opened a good many mines, and are claiming a daily output of 25,000 tons—or about one-sixth of the normal production. The men, however, assert that these claims are gross exaggerations, that no new coal is being mined except what can be blasted by foremen and "mine bosses," and that none of the certificated miners have gone back to work. More concern was expressed by their leaders over the renewed epidemic of petty but disgraceful violence toward men who choose to work. On this subject President Mitchell issued another statement, declaring that those resorting to violence were altogether the most dangerous men the strikers had to fear. The prolongation of the strike, which is now in its fifth month, has caused a general inquiry as to the way in which the strikers manage to live. One of the best answers to this question appeared in a letter to the New York "Times" from a writer hostile to the strikers, who pointed out that in the summer the strikers were able to supply themselves with most of the food they needed by work in their own gardens, by foraging in fields and in forests, and by helping farmers during their busy season. With the approach of winter, said this observer, these sources of supplies would be cut off. A still more complete and important answer, however, is that furnished by Dr. Walter E. Weyl, of the National Department of Labor, in a recent issue of "Charities." The miners, says Dr. Weyl, have, in the first place, reduced expenses in a drastic fashion. They buy no clothes, for the wearing of worn out garments brings no social stigma in communities of strikers; they buy no fuel, for they and their children can pick coal enough out of the dump banks; and, most important of all, they pay no rent—landlords of every description preferring to trust them for future payment rather than evict them when no one else could take their places without social ostracism. Expenditures thus are practically reduced to the buying of food, and to meet this the

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union has adopted many of the methods of a charity organization society. Lack of funds has prevented its issuing "strike benefits" to all members, and it has been obliged to help only the most needy—often the least thrifty. The relief given, however, has been carefully apportioned according to the ability of members of the family to earn anything by working in the mills, by domestic service, or by any other work that can be found. No money is paid by the union to the strikers, but all is given directly to the storekeepers in payment of orders for household necessities, so signed as to prevent collusion. As to this point, however, Dr. Weyl reports that the *esprit de corps* of the miners is so strong, and their knowledge of each other's affairs so intimate, that few workmen have asked relief except in cases of extreme necessity. At the time of Dr. Weyl's visit, the last of August, less money had been received from the soft-coal miners than had been expected, but enough seemed to be coming in from various sources to prolong the strike indefinitely, if the demand for arbitration was flatly rejected.

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Minnesota's Experience with Direct Nominations

On Tuesday of last week Minnesota had its first experience with the working of a direct nomination law applicable to the entire State. Two years ago the nominations in Minneapolis were made under this system, the law then being applicable only to Hennepin County, in which Minneapolis is situated. At that time Dr. Ames, whose administration later developed such disgraceful scandals, was nominated for Mayor on the Republican ticket. The primaries of both parties are held on the same day, and it was charged that the nomination of Dr. Ames on the Republican ticket was made possible only by the help of Democratic votes, there being no serious contest for the Democratic nomination. At the last regular session of the Minnesota Legislature several changes were made in the primary law, the most important being that making the law applicable to the entire State and to all officers except State officers elected at large. Another change was that requiring the voter to announce his party affiliations before voting, and directing the election officials to give him only the ballot of the party with which he should claim affiliation. The first trial in the State at large of the system of direct nomination appears to have given satisfaction to the people generally, although there is unmistakable hostility to the plan on the part of many of those who make politics a business. The feature of the present law that seemed to call forth most criticism on primary day, in so far as there was popular criticism, was that requiring the voter to announce his party affiliation before receiving a ballot. This criticism does not suggest a desire to return to the old system, for under it the voter was obliged to give practical announcement of his party affiliations by the very act of attending the primary of his party. It was noticeable that candidates before the primaries of September 16 in Minnesota felt called upon to make to the public much more explicit statements of their positions on specific issues than had ever been the case before. The vote in different localities was heavy or light according to the interest aroused by the campaign. One of the most bitter contests was in the First Congressional District, where Congressman James A. Tawney, of Winona, was opposed for renomination on the Republican ticket by State Senator Knatvold, of Albert Lea. Mr. Tawney was one of the "insurgents" in the last House who opposed reciprocity with Cuba, and the fight against him was based largely on that ground. But Mr. Tawney was victorious. Loren Fletcher, who represents the Minneapolis district in Congress, another "insurgent," also encountered serious opposition, but he, too, was successful. He, however, during the canvass, declared his readiness to support the President's policy in the future. John Lind, former Governor of Minnesota, was named by the Democrats as the candidate to oppose Fletcher. It is said that the Democrats intend to make a serious attempt to elect Lind, although the district is normally Republican by a considerable majority. Instancing the strong fights made on Tawney and Fletcher, some of the politicians claim that the direct nomination system is likely to hurt the dominant party, by developing in the voters at the primaries feelings of hostility that will lead them

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to vote against the party on election day. Just as bitter feeling can be developed, however, over the selection of delegates supporting rival candidates, with the addition that nominating conventions frequently give rise to charges of trickery and false dealing sufficient to justify bolting. It was noticeable that the defeated candidates at the Minnesota primaries admitted that they were beaten fairly. Last week's trial in Minnesota of the direct nomination system will prove encouraging to those who are trying elsewhere to secure the adoption of a similar system.

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The Primaries in New York

The election in New York City, under the Primary Law, of district members of the party committees at least showed that illegal voting can be held in check when the police and the State inspectors act in unison. Superintendent McCullagh declares that ninety per cent. of the illegally registered voters lacked courage to offer their ballots. On the other hand, the provision of the law which allows a resident of a district for thirty days to vote was scandalously abused by colonization in closely contested districts for the full month. This was notably the case in the district which elected the notorious Devery, ex-Chief of Police; both Devery and his opponents openly admitted the practice. In this Sheehan-Goodwin-Devery fight New York City has witnessed an almost indescribably low and sordid political battle. The humors of it have convulsed the reading public, but behind its comic aspects is found the fact that the whole district was deluged with free beer, that the open-air barbecue was a scandalous disturbance of the peace, that money (according to accounts from all observers) was spent in shameless bribery, and that the orators of all candidates made their most urgent appeals by praising the skill of their candidates in getting political and municipal jobs for the voters of the district. Devery is highly enjoying his personal triumph, but is regarded with coldness by his fellow Tammany committeemen, who know that his record had much to do with Tammany's defeat last year, and fear that he will prove a heavy load to carry in the future. In this district, as well as generally, the number of ballots cast showed that at least a third of the legal voters have not yet learned the importance of making their influence felt at the primaries, now conducted under legal restriction and regulation. The action of Tammany in formally selecting a single leader out of a so-called triumvirate, whose names are hardly known outside of Manhattan Borough, is generally believed to mean a continuance of the power of Croker, as Murphy is a man of no real power even among his own class, and is understood to be thoroughly subservient to Croker.——Mayor Low's recent talk about the police situation makes it increasingly evident that reform in the police is making lamentably slow progress, and is constantly blocked by the impossibility of removing officers, sergeants, or captains known with moral certainty to be corrupt, except after specific charges and decisions subject to review by courts of law. The Commissioner should have fuller power in removing men for whose actions he is responsible, but who were appointed by a former hostile city administration overthrown on the very issue of police corruption. Mayor Low has issued an order directing immediate and vigorous action against the police charged with brutality and inefficiency by the commission which has been taking testimony about the attack on the Jews who were following the funeral of their beloved Rabbi Joseph, as described some weeks ago in The Outlook. This riot and the recent "meat riots" on the East Side were so badly handled by the police as to show laxity in discipline and system.

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The Proposed Beef Merger

According to the despatches from Chicago, the "proposed Beef merger" explained by Mr. F. A. Mann in another column is already an accomplished fact. Despite Judge Grosscup's injunction forbidding the great packing-houses "to monopolize or attempt to monopolize any part of the trade or commerce in fresh meats," the houses especially enjoined are reported to have consolidated their interests in a new corporation, the capitalization of which will amount to $190,000,000, or more than three times the present capitalization of the firms combined. The merger agreed upon, says the report, goes

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into effect the end of this week. All this, it is true, is still unverified by official statement, but the credence it receives in the centers of the meat-packing industry makes it a matter of National concern. Our contributor's article sets forth very clearly the motive for the proposed consolidation, and also the public dangers involved. The estimate made of the possible savings to be effected by consolidation is probably an exaggerated one. The firms combined will be able to reduce the number of men traveling for them, and they may also be able to effect some saving by concentrating their business in still fewer establishments. But it is hardly possible that they should thus save $25,000,000 annually, when, according to the census for 1900, the wage payments of all the packing-houses and slaughter-houses in the country only aggregated $33,000,000. As a matter of fact, as Professor Henry C. Adams has observed, a point may be reached in any manufacturing industry beyond which the further concentration of business in a single plant will bring no further economy, and meat-packing may already have been carried to this point by the Armours and Swifts. However this may be, the gains that are possible to meat-packing monopoly though the lowering of prices to the cattle-raisers on the one hand and the raising of prices to consumers on the other are such as make the temptation to consolidate almost irresistible, in the absence of effective public statutes to prevent the evils of monopoly. Not even the anthracite coal combination will so directly arouse attention to and indignation at monopolies as will this attempt to control the prices of meat.

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The Pious Fund Last week at The Hague Baron van Lijnden, Dutch Minister of Foreign Affairs, presided over the International Arbitration Court at its opening; and Dr. Matzen, President of the Court, in his speech declared that the tribunal would undoubtedly do justice to the sublime idea which prompted its institution, and would facilitate the pacific settlement of international disputes, of which the Pious Fund case is the first to be submitted to the Court's jurisdiction. As we have already repeatedly explained, this case grows out of the seizure by Mexico of a fund for establishing and supporting missions in California and in Lower California. The presentation of the case on the part of the United States was made by United States Senator William M. Stewart, of Nevada. He introduced documents from the archives of the Roman Catholic bishopric of San Francisco in support of his contention that the law founding the Pious Fund gave its proceeds in perpetuity towards the civilization of the natives of California and the propagation of the Roman Catholic religion there. When the King of Spain expelled the Jesuits, he only changed the trustees of the funds, as the Jesuits were not its owners, but merely trustees for the Church. Senator Stewart was followed by Mr. Garrett McEnerney, the legal adviser of Archbishop Riordan, of San Francisco. Mr. McEnerney asserted that from 1679 until the cession of California in 1849 by the treaty of Guadalupe the Pious Fund had been recognized as belonging to California by all the authorities of Mexico; that the funds were administered in turn by the Jesuits of Spain and Mexico, and that the funds were never the property of the administrators, but were always retained in their original character as trust funds. Hence, he said, the contention of Mexico that the funds were intended solely or principally for the civilization of Spanish or Mexican subjects was untenable.

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Arctic Exploration The return from the Far North of Lieutenant Peary, and his statement that he will not hereafter engage in Arctic exploration, make this a fitting time to call attention to the serious and valuable scientific work he has done. It is probably true, as many opponents of polar research declare, that there can be really now nothing worth discovering in the little circle of perhaps two hundred and fifty miles in diameter around the Pole itself, where the foot of man has never trod. While the fascination of polar research will continue to lead brave men to attempt to reach the Pole itself until the feat is actually accomplished, it is certain that there is practically nothing to be accomplished among the piled-up hummocks of ice which sur-

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round the Pole, unless it is to secure the satisfaction and glory of having done what men have been trying to do for half a century without success. But it must be remembered that Lieutenant Peary, Professor Nansen, and some of the other explorers have made the attainment of the Pole an incidental and not a main object. Lieutenant Peary has established the fact that Greenland is an island, has defined the limits of the northern Greenland coast, has in other ways increased materially our geographical knowledge, has studied the habits of the northern Eskimos, and has made observations of distinct value in ethnology, geology, and meteorology, as well as in geography. Moreover, he has perfected or invented methods of work which will continue to be of great service in all polar exploration, both in the Arctic and Antarctic regions. In his last expedition he has succeeded in setting foot on the northernmost land yet discovered, although both Nansen and members of the expedition of the Duke of Abruzzi have attained further northern points by dragging sledges over the broken ice. Lieutenant Peary's most northern point was 84° 17′, that of Professor Nansen 86° 14′, and that of Captain Cagni, of the Duke of Abruzzi's expedition, 86° 33′. The same cause which has prevented other explorers from actually attaining the Pole compelled Lieutenant Peary to give up that attempt—namely, the very great difficulty of pushing his way with sledges over enormous fields of broken ice, carrying enough provisions and supplies to insure a safe return. Lieutenant Peary left New York in 1898 on the expedition which is just ended, and in the four years which have passed since then he has made many journeys in sledges, has established stations at several points, and, under circumstances of unexpected discouragement (such as his own illness and a disagreement with the doctor of the party, which led to a separation), has achieved some really remarkable feats of polar work. His last push forward for a Farthest North record was made in the spring of 1900. The attempt of 1901 was hindered by the condition of men and dogs.——The Fram, Nansen's old vessel, has also returned under the command of Captain Sverdrup, who sailed her under Nansen's direction in the latter's famous voyage. The brief cabled accounts of the Fram's experiences show that no attempt was made to reach the Pole, but that considerable good work in the way of exploration of Greenland has been accomplished.——The Ziegler-Baldwin expedition has, despite its expensive equipment, accomplished little, because of collisions of authority between Mr. Baldwin and his officers. It is noteworthy that in all these expeditions there has been very little illness. In the earlier Arctic expeditions the greatest enemy of the explorers was really scurvy, and this disease has now been conquered by modern science.

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Missionaries in China Letters received at the State Department in Washington last week from Mr. Conger, American Minister at Peking, indicate that China is on the verge of another Boxer rising which may equal that of 1900. For some weeks it has been evident that the Boxer uprising, involving thousands of insurgents, in the distant province of Szechuan was an accomplished fact. The reasons for the rising appear to be, first, a continued resentment against the presence of missionaries, and, second, the extortionate taxation which has been introduced since the signing by the Powers of a convention providing for the payment of indemnity for damage to life and property resulting from the Boxer atrocities of 1900. The most serious riots have occurred near the city of Chentu, a very important commercial center on an arm of the Yangtse River. On receipt of the news of these riots Mr. Conger impressed upon the Chinese officials the importance of immediate and effective action, and through our Minister's representations some of the local Chinese officers were removed. Prince Ching, in a letter to Mr. Conger, informs him that some of the leading criminals among the local outlaws in the province have been arrested and executed; he admits the destruction of the Anglo-American church at Tienkuchiao, the killing of the native pastor and seven of the church members, and the burning of some of the residences of the native Christians. That this report of affairs vastly understates the truth would be indicated from another report

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which, we trust, equally overstates it—namely, that from three hundred to a thousand converts have been killed by Boxers in the province, and that the disturbers have warned the Chinese Government of their intention to kill all the foreigners and to exterminate all the Christian churches in China. The crisis has been accentuated by the fact that there has been famine in the province. The Imperial Treasury has had to donate large sums to alleviate the suffering.—— Coincidently with this information comes the news of the murder of two English missionaries in the province of Hunan, Messrs. Lewis and Bruce, belonging to the China Inland Mission. This event is believed to be not so much due to an organized Boxer campaign as to a sudden outburst of fanaticism. The missionaries had been warned, however, of impending injury. Though the local Governor offered refuge to them in his *yamen* (or fortified inclosure), they decided to remain in their mission. The news of this double murder is the more shocking because so unexpected; although uneasiness has been felt since last May concerning Szechuan, little has been felt about Hunan. The British Government has ordered one of its gunboats on the Yangtse to be sent in the direction of Chenchau, where the murder occurred.

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The American Board The officers of the American Board have announced the receipt of $57,933 through the State Department at Washington, this sum being twenty-five per cent. of the award made to the Board by the Commission now in session in China for losses on mission property in the Boxer outrage of 1900. This money is said to come very opportunely to reimburse the treasury for sums already expended in rebuilding in North China, and also to meet other urgent calls of the same sort. The total award very nearly equals the amount of the claims presented by the Board two years since, the changes and reductions being merely nominal. The award for the personal losses of missionaries has not yet been made, but will soon be forwarded from Peking to Washington. The promptness of this payment is said to be in happy contrast to the long delay experienced in securing the payment of claims against the Turkish Government. Our martyred missionaries in China, some ten of whom were graduates of Oberlin, are to be commemorated by a memorial arch, the corner-stone of which will be laid there at the meeting of the American Board of Foreign Missions, October 14–17. For the first time in some years the Board is now free from debt.

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The Prison Congress The science of penology is widening, to give more prominence to the work of the prison physician. For the first time, an entire evening was devoted to the consideration of that work by the National Prison Association, which has just closed its annual meeting in Philadelphia. Two papers were read by Dr. Bird, of the Michigan State Reformatory, and by Dr. Cooke, of the Maryland State Penitentiary, on subjects pertaining to the discipline of prisons and the health of the inmates, showing how important to good discipline is good health. It was specially interesting to note that health has greatly improved and punishments have accordingly been lessened in the prisons and reformatories where outdoor recreation is allowed. This is especially true of women's prisons, as in the Massachusetts Reformatory for Women, where the inmates are allowed an unusual amount of outdoor life, and where for three years not a single severe "punishment" has been administered. Yet, in the face of such facts, there are many wardens who appeal to the lash as absolutely necessary in securing the best discipline. It was the old story of doctors disagreeing. Dr. Gilmour, of Canada, made the chief burden of his paper a justification of whipping certain classes of men. Dr. Bills, of Michigan, showed from actual figures that there is no little danger from this method. The statistics go to prove that the ratio of the insane to sane among criminals is thirty-four times as great in proportion to the population of prisons as in the general population. Said Dr. Bills: "I believe that in prisons men have often been severely punished as a remedy for insanity. I have watched it closely. I have kept tab upon the men who have been punished and who have afterwards

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been declared insane, and out of thirteen who were whipped in one prison with which I was connected, during the year before which corporal punishment was abolished, three, within a few weeks, were transferred to the insane asylum. I call attention to this because it points to a duty that devolves upon the prison physician." Dr. Gilmour would probably ask what should have been the punishment for these thirteen men for their troublesome and disobedient ways, if the quick, easy, and economical resort to whipping is forbidden. Superintendent Scott, of the Concord (Mass.) Reformatory, has a ready answer in his own methods. The man who will not live in peace and obedience in the prison community is cut off from that community until he will. No dark cell, no dungeon, no starvation, awaits him, but a solitary life, with proper food, light, air, good influences, and patience. Privileges are of course cut off, but the man's health does not suffer from his treatment, nor is the superintendent humiliated by striking a man within his power. There is no State in this country that could not afford to have a few isolated workrooms where refractory prisoners could be treated in this rational manner. Absolute obedience, perfect discipline, must be maintained in a prison at all hazards, but some of the wardens have yet much to learn about the best way to secure it, and they may learn, not from laymen or theorists, but from other wardens.

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Boards of Control: Political Influence

It was not only with matters of detail that the Prison Congress busied itself. Great principles were discussed, and the principles underlying the indeterminate sentence were never more clearly and logically set forth than by Judge Fort in an admirable paper which will be put into the hands of many judges and lawmakers of the country. So, too, the practical value of the principle which results in the establishment of wisely arranged juvenile courts was shown by Judge Tuthill, of Chicago, who speaks from actual and marvelously successful experience. The necessity for some different provision for youthful offenders against the law is manifest everywhere, and this method combines prevention with the cure of crimes. The Congress looks with great anxiety at the changes sweeping over some parts of the country in regard to the principles and methods of the supervision and control of penal institutions which several States have made, supposedly in the interests of economy, but, in the opinion of disinterested experts, opening the door to political influence in the management of prisons and reformatories, than which nothing could be more deadly and demoralizing. To meet this danger in a judicious and scientific spirit, a committee of three, Professor C. R. Henderson, of Chicago, F. H. Wines, LL.D., and Dr. Francis Wayland, was appointed to inquire into the methods of supervision and control of penal institutions provided for by the laws of the different States and of other civilized countries, and to report the facts, with their views and conclusions, to the next Prison Congress, to be held in Louisville, Kentucky, under the presidency of Warden Wolfer, of Minnesota.

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Roman Catholicism in the Philippines

Last week at Philadelphia an important step was taken towards the solution of religious troubles in the Philippine Islands. The Most Rev. Thomas Rodriguez, Prior-General of the Augustinian Order throughout the world, at a reception at Villanova College, announced that the Rev. J. D. O'Mahoney, of Andover, Mass., and the Rev. J. E. McErlaine, of Philadelphia, had been ordered to the Philippines as pioneers in the movement of American priests to those islands to succeed the Spaniards. Within a fortnight these priests will start for Manila and in a short time will be followed by other American Augustinians. The two clergymen first chosen were selected from among a dozen volunteers who offered their services to the Prior-General for this cause. In his address the Prior-General said, as reported:

Throughout all time the governments of the world have appealed to the Sovereign Pontiff as a peacemaker. The American Government has appealed to him, and rightly so, to settle the troubles in the Philippines. We have no fear of the outcome. Prejudice and cant must be put aside, and the facts only considered. Godfearing men will do right and justice. Unfortunately, nearly all the statements furnished from abroad to the American press

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on the friar question are filled with calumny and mendacity in regard to the friars in the islands. We do not blame the Philippine Commission for any of the opinions that body holds, for we know the information furnished to it was mainly obtained from our enemies—men who have stopped at nothing to vilify and malign our brothers. I speak not as one who does not know the conditions in the Philippines. I speak with a personal knowledge of the priests and the people.

It is unfortunate that any pronouncement by a Roman Catholic priest or prelate should even attempt to put the American Government in the light of appealing to the Pope to settle the troubles in the Philippines. The American Government has done no such thing. It has asked the Pope to help it to aid in its own settlements of the trouble.

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Church Union and Sociology in Canada

The Methodist General Conference at Winnipeg signalized its closing days by strong deliverances on both these subjects. It declared itself in favor of a measure of organic unity wide enough to embrace all the evangelical denominations in Canada. It appointed a large and influential committee to confer with the Presbyterian and Congregational Churches, with which it had been brought into such fraternal relations and spiritual unity, in order to secure the most careful economy in men and money in carrying out the work of God in this country. This comprehensive and far-reaching proposition was adopted with practical unanimity by the Conference, only two or three delegates voting against it. This forward movement acquires additional significance from the fact that the Methodist and Presbyterian Churches in Canada are themselves the result of the integration of several minor divisions, which has been signally marked with the seal of the divine approval. It was further emphasized by the cordial greetings of representatives of the Presbyterian Church—the Rev. Dr. Bryce, Moderator of its General Assembly, Professor Kilpatrick, of Manitoba College, and the Rev. C. W. Gordon, better known as "Ralph Connor," author of "The Sky Pilot" and "The Man from Glengarry." Union sentiment was strongly reciprocated also by the Rev. Messrs. Silcox and Hamilton, representatives of the Congregational Union. On the subject of social ethics and economics the Conference made also a strong deliverance. It affirmed that the Church should teach the doctrine of human value, that it was the duty of those who possessed wealth to use it for the making of manhood, and not primarily to use manhood for the making of money. It urged that all legitimate efforts should be made to secure for every worker a living wage, to reduce his hours of labor, and to create such sanitary conditions as will make work a pleasure and afford leisure for recreation and social, intellectual, and religious development. It pronounced strongly in favor of compulsory arbitration of labor disputes, deprecated the misleading and often fraudulent stock manipulation and capitalization, and the indulgence of blind speculation on the exchange as detrimental to moral safety, mental quiet, and true manhood. It was determined to celebrate the bicentenary of the birth of John Wesley by raising a special missionary fund of a quarter of a million dollars. This, with the other givings of the Church, will raise its missionary offerings for the year to six hundred thousand dollars. It was also determined to complete the sum of half a million dollars for the relief of the St. James's Church, Montreal. These generous plans follow the completion of a Twentieth Century Fund of over a million and a quarter dollars.——The Anglican General Synod determined that, in order to keep in closer touch with the spirit of the times, it should meet hereafter every three, instead of every six, years. It adopted resolutions against the celebration of marriage of divorced persons by the Anglican clergy, and strongly deprecated the tendency of the times towards lessening the sanctity of the marriage vow. It made provision for the modification of the Book of Common Prayer to suit the conditions of the country, abridging some of the petitions and introducing others demanded by the changed conditions of society. It made provision also for the use of the Revised Version of the Scriptures in public worship, and for an extension of the diaconate so as more largely to employ the services of its godly and gifted laymen. A resolution in favor of Christian unity was adopted, and one of sympathy with the President of the United States in the recent peril to which he had been exposed,

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commending him to the protection of Almighty God in the duties of his high office.

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A Strange Case of Collective Fanaticism

If current reports from Canada are correct, it is evident that the Provincial Government has on its hands an extremely difficult problem in connection with the Russian exiles known as the Doukhobors. The first shipload of these immigrants, about two thousand, were brought from Russia to this country about three years ago, and later arrivals bring their number up to between four and five thousand. An account of this peculiar people and the reasons which led to their leaving Russia was given in The Outlook for December 10, 1898, by Mr. Aylmer Maude. There is no doubt that they were harshly treated by the Russian Government, and it was believed that they would make in the end intelligent and valuable immigrants. They were settled in the far western part of Canada, near Yorkton, in Assiniboia. A year ago the Canadian Commissioner of Immigration declared that the Doukhobors were hospitable and intelligent, were acquainted with many domestic arts, that their flocks of sheep were increasing, that they were making garments from the natural wool, and that there was no doubt about their success as farmers and producers. Unhappily, it appears that the strange contagious fanaticism which has been found in so many Russian sects has again broken out in a virulent form among the Doukhobors. Canadian despatches assert that their religious mania has assumed an acute phase, and that because of their fanatical ideas they are now in danger of actual starvation. It is said that although their crops this year are exceptionally good, they have abandoned them and have allowed their horses and cattle to run through them at will, paying no attention to their own needs either for the present or for the hard winter ahead of them. They declare that the horses and cattle are as much entitled to freedom as themselves, and refuse to harness them, so that it is not an uncommon sight to see men in harness dragging the heavy wagons about. They absolutely refuse to eat meat, and in many homes nothing more than a bag of flour can be found. They have ceased to prepare clothing for themselves, and, through what they consider principle, have discarded all clothing made of wool, believing it to be wrong to take the fleece from the sheep. As a result, most of them are now clad only in cotton garments, although they are exposed to a climate which is already cold and will soon be intensely severe. A contrast to this extraordinary condition of affairs is the fine showing made by another class of Canadian immigrants, the Galicians, who came to Canada in rude sheepskin garments, in great poverty, and with uncouth manners. They are settled near Edmonton, in northern Alberta, and it is reported that they have made great advances in learning the language, in clothing themselves like the people about, and generally in adopting the customs and manners they find in Canada, while their industrial progress is satisfactory. What can be done to lead the Doukhobors to adopt reasonable ways of living is not clear. The reports from which we have summarized are minute and apparently authoritative; one can only hope that they are exaggerated, and that this strange fanatical mania (which is not without parallels in history) may disappear beneath the light of civilization.

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Emancipating Individual Child Workers

The report in a Western labor paper that two trades-unions in Charlotte, North Carolina, had taken two little girls out of the factories and put them in the schools at their own expense led us to inquire of one of the editors of the Charlotte "Observer" whether or not the report was true. The answer received reads as follows:

> Charlotte Typographical Union and the Railway Employees' Union have each adopted little girls, about ten years of age, taking them out of the cotton-mills where they have been employed, and it is the plan of other organizations here to do likewise. The unions make a contract with the parents of the children to pay them each week the wages they would make in the mills upon the express condition that they attend school during the entire term of the public institution in their school district. The promoters of the plan, after a trial of a few months, express themselves as well pleased with the result. It is said that after the scheme is fully inaugurated there will be perhaps a dozen children receiving an educa-

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tion under the auspices of the labor unions of this city.

This policy cannot abolish child labor in the factories, any more than the old humane policy of buying the freedom of individual slaves could have abolished slavery, but the new policy, like the old, by reason of its concrete helpfulness will stir the heart of the Nation more than scores of resolutions against the false system, and when the public heart is stirred the system will go. Individual kindness does not take the place of humane law, but it both leads to it and meanwhile accomplishes its own saving work.

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The Abyssinian Church

The return of Bishop Matteos, the Abuna or Metropolitan of the Abyssinian Church, to his own country from his visits to St. Petersburg and Constantinople, may be fraught with noteworthy consequences, both religious and political. Although in doctrine, ritual, and customs the Abyssinian Church (the Coptic) is not at all in harmony with the Russian Church, and is most akin to the Armenian, merely religious considerations are lost sight of in a question of supposed mutual advantage, and hence to Russia's initiative was due the despatch of the Bishop and his secretaries to Europe. It is even claimed that all their expenses have been borne by the Russian Treasury, the reason for this being that Russia wishes the support of the Abyssinian Church in whatever political designs the Russo-French alliance may have in Abyssinia. After a cordial reception at St. Petersburg, the Bishop spent several days in Constantinople on his return journey, and was received in audience by the Sultan. Abdul Hamid undoubtedly regarded his visitor, not as an individual prelate, but as a Russian emissary, since the Bishop's visit was conducted entirely under Russian auspices. Throughout their stay the Abyssinians were guests of the Russian embassy, and a dragoman from that embassy acted as interpreter at the audience with the Sultan. The Bishop handed to Abdul Hamid an autograph letter from the Abyssinian Negus, petitioning for the recognition of the Abyssinian Church as an independent body, and especially for the cession to the Abyssinian community in Jerusalem of the Chapel of St. Helena in the Church of the Holy Sepulcher. At present this chapel is in the hands of the Armenians, but the Abyssinians allege that it originally belonged to them. Though these petitions had the powerful support of Russia, the Sultan declined to answer them at present, but it was perhaps significant that he did promise shortly to send an Ottoman mission to Abyssinia.

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Religious Conditions in Austria

Two speeches made some time since may be accepted as new starting-points for present religious conditions in Austria. The first speech was radical in its tone; the second reactionary. The first was an address by Dr. Leopold Wahrmund, Professor of Canonical Law in the University of Innsbruck. Dr. Wahrmund, an erudite liberal Roman Catholic, protested against the persistence of ultramontane and bigoted objections to scientific investigations, declaring that the blindness of conservative leaders was destroying Roman Catholic vitality in Austria. The inevitable result was seen in the fact that the Roman Catholic Church—or at least its conservative party—was becoming "more and more dependent upon the support of the lower classes." It was "a religion of rustics," like the declining paganism of the ancient world. "As far as the middle classes were concerned, indifference and Socialism are destroying in them the very basis of the Christian faith." This address has now been echoed by others in other parts of Austria—a proof that the liberal wing of the Roman Catholic Church has life, energy, and acuteness. The reactionary speech to which we refer was that of the Archduke Francis Ferdinand, heir apparent to the Austrian throne, in accepting the office of "Patron of the Austrian Catholic Schools Association." The Archduke declared that he would "willingly assist in combating all efforts directed toward injuring the Catholic religion and disintegrating the Austrian Empire"—a remark directed against the "Los von Rom" (Emancipation from Rome) party, an organization both religious and political: religious, because it seeks to free Austria

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from the evils of the confessional, but especially from the evils of the Papacy as a semi-political system, seen in the priestly control of education; political, because it believes in the separation of Austrian Germans from Austrian rule, rather than that they should be hampered in language, or in any political advantage, by the Czechs. The most advanced members of this party, who have now become Protestants, avow their intention to make a great Pan-German State, which of necessity, they say, must be non-Roman Catholic. Disunion in Austria is therefore both religious and political. Whatever be the advance towards liberality in either domain, an epoch-making crisis cannot be far off.

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The Trust Problem
Some Certainties

The most patent fact in the present industrial condition is that it is one of confused and contradictory elements, and that any simple remedy is a quack remedy. They who affirm that there are no trusts and no perils, that all is going well and that it is politic to let well enough alone, and they who affirm that all great corporations should be abolished and all millionaires put in stripes, are alike blind; the former are foolish, the latter are also wicked.

The most antagonistic moral elements combine to make the ethical problem both obscure and perplexing: a vulgar greed of wealth, a splendid spirit of enterprise and energy, the folly that measures all things by their bigness and the aspiration to make the community industrially and commercially truly great, the despotic love of power, old as the human race, new only in the form of its manifestation, and the legitimate ambition of strong men to have a free hand in the exercise of their power for the general good, envy by the unprosperous of their more successful neighbors, and a genuinely democratic apprehension of the growth of a plutocratic autocracy—all these intermingle not only in the babel of voices which arise from the excited throng, but also in the noble and ignoble passions of the same individual. Deeper than all legal and constitutional questions is the ethical problem, to which, with far greater earnestness than they have yet as a class shown, the ministers should address themselves; the problem how to develop the spirit of enterprise, the healthful industrial ambition, the inspiring spirit of far-reaching service, and that spirit of humanity which is the essence of democracy, and at the same time check the vulgar greed of wealth, the childish ambition for bigness, the despotic love of power, and the wholly ignoble spirit of envy. If we do not know how to deal with these most fundamental factors of our National life, all our making of laws and amending of constitutions will be worse than useless. This needs to be said and said often, so prone is humanity to think that there is some method discoverable by which greedy, ambitious, selfish men may engage in unscrupulous and cruel contests with each other for place and power and yet escape the evil consequences of their own evil passions.

If from the ethical aspects we turn to the industrial and legal aspects, the same confusion and perplexity characterize our problem. Shall we allow the great combinations of capital to work their will unrestrained and unregulated by government? What will be the effect of permitting in the State a subject who is superior to the State? What is this but for the State to surrender its powers to the corporate individual whose servant it becomes the instant it ceases to be master? Shall we then increase the power of the Federal Government so as to exercise a practical control over "the great corporations commonly called trusts"? Can we do this without perilously increasing that centralization of authority which has been the bane of all historic republics, and endangering that local self-government and that individual liberty which are the distinguishing characteristics of the American Republic? Shall we attempt to put definite limits to the combinations of capital? Can we succeed? And if we do succeed, what will be the effect on our National prosperity in the international industrial competition on which as a Nation we are entering? But if we do not put such limits, what will be the effect on the wages of laboring men when they must take whatever monopoly chooses to give them? and on the

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cost to consumers when they must pay whatever monopoly chooses to charge them? In the presence of these and kindred questions no wonder that the American mind is perplexed, that there are many counsellors and many counsels, and that every new proposition is hailed with enthusiasm by some and regarded with the gravest apprehension by others? In such a time, the first service which a public leader has to render to the people is to call their attention to the problems which confront them and to restate the more evident principles by which they are to be guided in the solution of these problems. This President Roosevelt has done in his public speeches, one of which we report in this issue. In the main following the lines which he has indicated, we here put before our readers certain propositions—theses we might call them—which, though not absolutely unquestionable, will, we think, not be questioned by any one who possesses the spirit and believes in the essential principles of American democracy.

I. The object of government is to promote life; never should government dwarf or deaden life in order to avoid its perils; therefore whatever perils are incidental to a larger and more complicated industrial life are to be avoided by some other method than that of maiming or paralyzing the industries of the community. Machinery, division of labor, combination, are the three distinguishing characteristics of modern industrial life. Each has brought with it industrial difficulties before unknown. Government cannot, if it would, eliminate either of these factors. A strong government can sometimes hinder human development, but can never wholly thwart it; a good government promotes human development while doing something to guide and to regulate it. It would not be much easier to abolish combination and go back to individualism in industry than it would be to abolish division of labor and go back to the simple arts of savage life, or to abolish machinery and go back to an exclusive handcraft; and it would be almost as pernicious. We cannot destroy great combinations if we try, and we ought not to wish to do so. For:

II. The power to combine is one of the results of human development. The human race has acquired the capacity very slowly and will never relinquish it. This capacity involves a high state of moral development: a recognition of common ends, an appreciation of and regard for mutual interests; a perception of the truth that common ends can be successfully attained only by mutual respect and mutual dependence; a subordination of pure egoism to a consideration of the common welfare; power both to obey and to command; and some sense of the solidarity, if not of the race or even of the community, at least of the industrial organism. The capacity thus acquired will not be sacrificed at the command of any government; the economic advantages obtained by virtue of this capacity will not be and ought not to be recklessly thrown away.

III. But it is absolutely true, to quote the words of President Roosevelt, that "all individuals, rich or poor, private or corporate, are subject to the law of the land," and only the lawless rich will object to the declaration that "the biggest corporation, like the humblest private citizen, must be held to strict compliance with the will of the people as expressed in the fundamental law." To deny this is to deny the right of the State to exist. No Government can suffer any individual or organization in the State to be stronger than the State; this is to abdicate, to make the subject the superior authority and the State the subject. The State must possess the power to regulate and control any and every combination of individuals just as it possesses the power to regulate and control every individual; and it must exercise this power in its best judgment whenever the individual or the combination of individuals acts in a manner deleterious or perilous to the public welfare. The claim, expressed or implied, of great industrial combinations to be superior to or independent of governmental control does not in any material respect differ from the analogous claims of feudal barons to be superior to the king and of the ecclesiastical authorities to be superior to the State. There was no true liberty in England until the feudal lords were made subject to the common law of the realm, nor until the ecclesiastical courts were made subject to the civil courts. And there will be no true liberty

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in America if ever the great combinations get the power to conduct their business in defiance of law and in disregard of public interests. It is in vain to say that democracy is not fitted to exercise a regulative control over great combinations; this is only saying that democracy is not fitted to exist. For no government is fitted to exist which is not fitted to exercise control over all its subjects, whether individual or corporate, rich or poor, acting singly or acting in combination. If ever the question is clearly presented to the American people whether the great combinations shall control the Government or the Government shall control the great combinations, the public will give but one answer to that question; any other answer would involve a total abandonment of the rule of the people.

IV. There is nothing inherently immoral in combination; and the greatness of the combination does not make it immoral. A combination of a thousand million dollars is no more immoral than a combination of a thousand dollars. A combination is immoral when its spirit and its conduct are immoral. But a combination may be perilous though it is not immoral. Whenever the effect of a combination is to give it a monopoly of any important article of commerce, it is a peril to the community; if the article of commerce is essential to human happiness, as for example food or fuel or light, the monopoly is extra perilous. It is perilous because it is a commercial despotism, and commercial despotism is no better than despotism which is political or ecclesiastical. The mere possession of unlimited and indefensible power is perilous alike to him who possesses it and to him who is subject to it. When a monopoly is created by a combination which controls the market, it becomes at once the duty of the Government either to promote some new form of competition and thus destroy the monopoly, or to bring the monopoly under direct and strict governmental supervision and control. The State ought not to wait until some overt act of injustice is perpetrated; it ought not to allow a subject to remain in mere possession of unrestricted power; for despotic power in a subject is dangerous to the Republic, even though such power be exercised in a benevolent spirit. If the time shall ever come when one small body of men control the fuel, and another the lights, and another the great food supplies, and another the currency, and another the iron and steel, and another the transportation, the industrial and economic liberties of the people will be in serious peril; and no economic advantages can ever compensate for the bartering away of liberty. It is because the American people believe that such a peril is imminent that they are aroused as perhaps never before since the emancipation proclamation of Abraham Lincoln.

V. The States in the Union are not able to exercise the necessary governmental control over the great industrial combinations, for a very simple reason: the State has no sovereign authority beyond its own geographical boundaries; but the operations of the great industrial combinations are not confined within the geographical boundaries of any State. Governmental control over the great industrial combinations to be effective must be exercised by the Federal Government.

VI. Before we consider what amendments to the Constitution are necessary to enable Congress to exercise such efficient supervision and control over monopolistic combinations of capital, we should consider what power Congress possesses under the present Constitution. To this question The Outlook will address itself hereafter; here it is not discussing questions; it is stating what it deems indisputable propositions. It is indisputable that Congress has not yet attempted to exercise the powers which it already possesses, in any efficient endeavor to regulate the great industrial combinations; until Congress does endeavor to exercise the powers which it now possesses it is not very important to add to those powers.

VII. One thing Congress can do immediately: it can abolish or reduce the tariff on all products which are habitually sold abroad at lower prices than in America. There is no reason why any consistent protectionist should object to such legislation. The object of protection is to prevent foreign competition from underselling American manufacturers in the American market; the argument for protection is that, if such underselling were allowed, wages of American laborers would perforce be reduced to the standard of

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European laborers. But when American-made goods are sold in foreign markets for a lower price than they are sold in America, it is evident that such protection is no longer needed; for it is evident that the manufacturers can pay the American rate of wages and sell at the foreign rate of prices. It is palpably unwise and un-American to require Americans to pay on American soil a higher price for American products than is charged on foreign soil to foreigners. But it is a mistake to suppose that any modification of the tariff will be a cure for monopolistic combinations, for it is clear that the tariff is not the cause of monopolistic combinations. It may in some cases have promoted them; in such cases it should be repealed or reduced, for no legislation is legitimate which promotes monopoly. But that the tariff is not the efficient cause of such combinations is evident because such combinations exist, though in a much less degree, in England, where there is no tariff; because international combinations exist which are necessarily independent of the tariff; because the most exasperating of all such combinations is the anthracite coal combine, and there is no tariff on anthracite coal; because the oldest and probably most efficient of such combinations is the Standard Oil Company, and there is no tariff on illuminating oils, except on oils imported from a country which itself levies a tariff on such oils.

VIII. No legislative enactments and no Constitutional amendments can effect a radical remedy of the conditions which imperil the welfare of the American people, if not the perpetuity of American institutions. Statesmen may well give themselves to the consideration of legal and constitutional measures, and merchants, manufacturers, captains of industry, labor leaders, and professors of economics to industrial and sociological measures; but immeasurably more important than either is the cultivation of a simplicity of life, a just measure of the value of material wealth, a temperance in desire, a spirit of fraternal good will, a regard for public welfare, and a mutual respect of all men for one another, and of mutual regard for one another's rights and interests; for these ethical elements of character are absolutely essential to the preservation of a democratic State, as they are to the well-being of any community, whatever its political organization.

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The Rumanian Jews

Secretary Hay has again attracted the attention of the diplomatic world and illustrated the principles which American diplomacy is endeavoring to make authoritative in international relations by a note addressed to the United States Ambassadors at London, Paris, Berlin, St. Petersburg, Rome, Vienna, and the American Minister at Constantinople, in which he formally protests against the treatment of the Jews in Rumania, taking as the ground for protest the character of the Jewish emigration from Rumania which for some time past has been coming to this country.

The sufferings of the Jews in Rumania began many centuries ago. Settled, as the country is believed to have been, by the descendants of Roman legionaries, the Jew has been hated in Rumania for centuries, and even under the beneficent rule of Prince Charles of Hohenzollern, who became King in 1866, and who has shown, not only the devotion and tireless energy of the Hohenzollerns, but also very great tact and sound judgment in governing the country, the Jews have not shared in the general amelioration of conditions, but have passed from bad to worse. One of the first acts of King Charles was to accept a constitution drawn up by the Constituent Assembly shortly after his accession, by the terms of which Rumanians secured freedom of speech, free compulsory education, freedom of conscience, and the right of public meeting. By the terms of the Berlin Treaty of 1878, which provided for the creation of the Balkan States, it was expressly prescribed that—

> in Rumania the difference of religious creeds and confessions shall not be arrayed against any one person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil and political rights, admission to public employments, functions, and honors, or the exercise of the various professions and industries in any locality whatsoever.

This clear provision, which was meant to apply as fully to the Jews as to the other races in Rumania, was evaded by a decree that the Jews living in Rumania,

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of whom there were about four hundred thousand, were not citizens, and that therefore this provision of the treaty did not apply to them. As a matter of fact, the Jews were hated because in Rumania, as in every other European country, they were money-lenders—thrifty, shrewd, persistent, economical, continually profiting by the lack of energy, of business sagacity, and of foresight of the people about them, and coming at last to stand, whether justly or unjustly, in the public mind as usurers and greedy money-getters. The provision in the Berlin Treaty which was framed to protect them was imposed on Rumania by the Great Powers, and was never heartily accepted by that country. It was accepted in form because there was no way of evading it, but it was evaded in practice, not only by the action referred to, which declared that the Jews, although they have lived in Rumania for a century, were "aliens not subject to foreign protection," and provided that a Jew can be naturalized only by individual application to be passed upon by Parliament, but by a long series of oppressive enactments. All the avenues of success were as hermetically sealed against the Jew in Rumania as they had been in most Continental countries during the Middle Ages. On the ground that their schools were not kept open six days in the week, including Saturday, the Jewish schools were closed. Fifteen years ago a decree was passed providing that Jews should be admitted to public schools only to take such places as were not filled by Rumanians; later it was provided that, if there was room, they could enter upon the payment of a large fee. In the University, which was free to Rumanians, Jews were charged about $75 a year. They were shut out from military academies, and although admitted to the army, were excluded from the privilege of earning pensions after a specified service. They can hold no Government positions, and are shut out of the learned professions. They were forbidden to take out licenses to hawk wares about the streets. Journalism was closed to them; they were prohibited to live in the agricultural sections; they were prohibited from engaging in agricultural labor, and forbidden to own farming land. Finally, a law was passed declaring that no one should employ a Jew without also employing not less than two Rumanians—a provision which was practically prohibitive of Jewish labor on all small estates.

The result of this long series of oppressive restrictions has been to compel Jews to live in a few cities, and to support themselves by petty trades and manual production. Cut off at once from the possibilities of training themselves for the better classes of work, from all incentives to do higher work, and obliged to live under conditions which left only the most menial work open to them, the Jews in Rumania have steadily deteriorated.

Secretary Hay emphasizes the generous conditions under which immigration of all aliens is welcomed in this country; but he declares that the purpose of our treatment of alien immigration is to benefit us and the immigrant alike, not to afford other States a field upon which to cast its own objectionable element; that the Rumanian Jews, driven to this country by the bitter conditions under which they are obliged to live at home, arrive here unfitted to take part in the new life of the country, and therefore impose a burden at once upon public and private charities against which this Government has a right to protect itself. "Whether consciously and on purpose or not, these helpless people, burdened and oppressed in their native land, are forced by the sovereign power of Rumania upon the charity of the United States."

Secretary Hay characterizes this as an international wrong to which the United States cannot be a tacit party. Our Government does not appeal authoritatively to the stipulations of the Treaty of Berlin, because it was not and cannot become a signatory to that treaty; but it does appeal to the principles laid down in that treaty because they are the principles, not only of international law, but of internal justice, and impose a moral obligation on the Great Powers which signed the treaty.

Secretary Hay's protest is made as an act of self-defense on the part of the United States Government, and is obviously well grounded. It must also be interpreted as an expression of the spirit of the United States in its endeavor, within proper limits and by proper methods, to aid oppressed peoples in all parts of the world. The English and Continen-

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tal press have, as a rule, interpreted the protest in this spirit. In a few cases, as was to be expected, the attempt has been made to interpret the action of the Secretary of State as another sign of American aggression and insolence; but these interpretations spring either from the old-time inability, now fast passing away, to understand American character and American policy, or from a desire to make political capital.

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The Highest Gift

"Silver and gold have I none," said one of the greatest teachers of religion the world has ever known, "but such as I have I give unto thee; . . . rise up and walk." The words and the act in which they bore fruit had a deep meaning to the men who heard and saw what Peter said and did, but they have a deeper meaning to-day; they bring home to a generation absorbed in pressing activities and dealing with immense wealth the fundamental truth that even in his gifts man is transcendently more important than his possessions. It is one of the wholesome signs of the times that as men become richer they become more generous, and that the vast wealth rapidly piling up in the modern world not only stimulates luxury, but feeds the springs of the higher life. The care of man for man was never before so impressively expressed in noble provision for the weak, the unfortunate, the ignorant. The resources of the higher life in the machinery of education, the instruments of investigation, the provision for searching the qualities of matter and the secrets of nature to protect men from danger and cure them of disease, were never before so abundantly cared for. The old rivulets of charity have become great and deep streams of beneficence. The record of gifts to education during the past few years, as shown by President Thwing in an article in this number of The Outlook, has not only marked a new scale of generosity, but a fresh perception of the significance of education and of the social obligation which it lays upon men and women of means. It is a noble record, and it is but a preface to the nobler record of the future.

And yet it remains true that money in the largest amounts in which it can be computed can never be the greatest, the highest, or the finest gift which men can bestow upon one another. The value of a gift depends not on its bulk but on its quality, not on its amount but on its spirituality. The divinest force in the world is the spirit of man; in comparison with it wealth is the merest dross. The divinest gift which can be made is a man's self, not his wealth. A great leader of civilization, who broadens and enriches life and makes his fellows love it for its resources of spiritual living, is in quite another class from the greatest organizer of finance, the most brilliant and successful manager of affairs. It is idle to underrate the importance of the great men of business genius, and it is the most short-sighted folly to denounce wealth as a thing inherently evil. Much of the current talk about money is meaningless, because it is unintelligent. It is as foolish to denounce money as it would be to denounce the tools with which miners, engineers, farmers, mechanics, do their work. Money is a tool, and is good or evil as men use it for good or evil ends. Great wealth means the command of the best tools in abundance. These very simple truths must be kept in mind in a time of much loose and idle talk.

But man is always greater than his tools, no matter how perfect they may be nor how well adapted for their uses. The genius of the architect transcends the building which he devises and builds, the soul of the workman is supreme in importance above all the tools he uses, the spirit of man is of so much greater value than his wealth that the treasure of the world is dross in comparison with it. The country will be absorbed during the next few years in talking about trusts, combinations of capital, colossal fortunes; but that which will give this discussion its highest dignity, its deepest meaning, is the fact that at the bottom the whole agitation is an attempt to keep money in right relation to man, to maintain a scale of spiritual values, and to intrench the immortal spirit of man securely against the temptation of a prosperity in things material such as our fathers never dreamed of. It is a new phase of the eternal struggle to preserve the soul and maintain its supremacy.

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President Roosevelt at Cincinnati

From a Staff Correspondent

September 20, 1902: Cincinnati: Fourth Street, Vine Street, other streets. At the edge of the sidewalks the avenues are roped. Behind the ropes stands and is squeezed a dense crowd, miles long. Never has Cincinnati seen so large a crowd—the populations of three valleys are represented: the Ohio, Miami, and Licking. In front of the ropes, every few feet, stands a policeman. Others, mounted, guard a landau rapidly approaching. It passes. There are two men on the box and four men behind. One of the men raises his hat. The crowd of street gamins, up-country farmers, Kentucky negroes, foreigners from "over the Rhine" (the muddy, some might think pestiferous, canal dividing Cincinnati) comments in such phrases as follow: "It's 'im." "Teddy de terror." "What's thay mattuh wif Cinsnattuh, suh?" "Wal, neaow, he looks jest like his pictur." "'E's a tippin' of 'is 'at." "Luk at d' neck on 'im." "He's the bye to soak them bosses." This last statement may be said to reflect the general opinion out-of-doors in Cincinnati on this twentieth day of September.

Morning

The afternoon is hot, close, muggy, apparently as trying a day as we have experienced this summer. Like the interior of St. Peter's during the heated season at Rome, so the temperature of the vast auditorium of the Cincinnati Music Hall is in grateful contrast to irritating conditions outside. The seating capacity of the auditorium proper, of over five thousand, is tested to the utmost; in addition there are a thousand men from the Cincinnati Chamber of Commerce and from the Cincinnati Business Men's Club occupying seats back of the Presidential party on the great stage, and the aisles on the floor and in the galleries are packed with one to two thousand more of humanity. One sees at a glance that here are people really waiting to be instructed, though many a strong face gives evidence of opinions tenaciously held. Though representative of varying views in politics, it is a loyal crowd; there is a compelling ring in the warmth of its reception to one who promptly declared himself "President of all the United States, without distinction of party." Saturday afternoon is an appropriate time for such a talk as, judging from certain New England addresses, the audience instinctively feels may again be expected from the President. The week's work has stopped with Saturday noon, and it seems now almost as if Sunday had begun—an impression deepened by the organ music in progress. Never has "America" sounded nobler than it does, pealed forth by the deep tones of the giant instrument which fills the end of this great hall.

Afternoon

The orator of the day arrives, accompanied by prominent political officials representing this region in the councils of State and Nation. The Lieutenant-Governor, in welcoming the President, indulges in much complacent glorification of the material prosperity and importance of Cincinnati. The President rises to respond. He pays a proper tribute to the material prosperity of Cincinnati and of the entire Ohio Valley, and declares that the improvement of the Ohio River will take place coincidently with the work on the Isthmian Canal—a statement which provokes instant applause, especially from Senator Foraker, who has for many years labored toward this end. The approval of the audience thus gained, the President proceeds immediately to the real aim of his address. He says:

> In speaking of your material prosperity, do not think that I forget for one moment the fundamental fact that it rests upon the intellectual and moral fiber of the men and women back of it. . . . This fiber remains the same, though methods change. . . . Thomas and Sheridan were differently armed from the men who followed Washington. Back of the material, and greater than the material, lies the moral. We have achieved the material success that has raised us so high through the development of the individual character of the individual citizen. Intellect is a good thing; bodily strength is a good thing; but what counts in the long run is character—character into which enter as the fundamental elements, honesty, courage, and common sense.

As the last phrase rang out—a phrase which is now familiar by reason of com-

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mendable reiteration on Mr. Roosevelt's part—the audience broke into applause, not so boisterously as before, but more impressively. The power of the orator's spell was still on the people—his sturdy physique, his expressive gestures, his facial play, above all the brains and the pluck manifest in his every phrase; here was a man young in years, but, as one of the audience remarked, in character and force above the average of our Presidents, one who may even aspire to a possible place in that highest rank where are enshrined Washington and Jefferson and Lincoln. The day and the subject of the address were secular, yet the President's earnestness and the audience's receptiveness gave to the occasion a touch of the religious and the devotional.

Night

This morning's papers were full of the account of the awful panic at Birmingham, Alabama, resulting in the suffocation and crushing to death of eighty persons. To-night Cincinnati narrowly escaped a similar and more fearful disaster. Adjoining the great Music Hall is another auditorium called Mechanical Hall. The sparks from an electric wire had set the curtain in this hall in a blaze, and the fire department had been hurriedly called out. The police and the personnel of the building put out the fire; but they had a harder task in controlling the alarmed throng of visitors, who, unable to get an entrance into Music Hall, were viewing the exhibits of the "Fall Festival" in the adjacent building. Fortunately, Captain Benson Foraker, Senator Foraker's son, headed off the fire department from entering the building, and ordered an orchestra outside Music Hall to play a lively tune. For a short time the President and his auditors were annoyed by the unaccountable performance of a band strangely close to Music Hall, but this feeling was changed to one of gratitude when the circumstances became known. The escape of the audience was due chiefly to the presence of mind and energy of one man. The panic of an ordinary audience would have been serious enough: in this case, seats, galleries, aisles, and exits were packed with people, It was not until the hall was cleared that the true condition of affairs became known.

The President's address to-night again discusses trusts; but it is the most notable of all his trust speeches so far, because, for the first time, he mentions the tariff in this connection. The section concerning the tariff was received in comparative silence. It was a significant change from the applause which greeted the President's acute definition of the evils in the trust, and, later, which greeted his courageous announcement of what he himself proposed as a remedy. During the tariff section it seemed as if the audience had become too much interested in what may have been a new consideration of the subject to applaud. The universal opinion was that this part of the speech was of greater political significance than any pronouncement yet made by the President. The phrase, "If in any case the tariff is found to foster a monopoly which does ill, why, of course, no protectionist would object to a modification of the tariff sufficient to remedy the evil," was variously received—by some with a smile of relief and satisfaction, first as paraphrasing Republican declarations in the West, notably in Iowa, favoring "any modifications of the tariff's schedules that may be required to prevent their affording shelter to monopoly," and, secondly, as affording an advance copy of the Administration's attitude during the next Presidential campaign; by others with an apparent indifference which in some cases seemed slightly studied; at all events, it was interesting to watch Senator Foraker's fine face during this section, and later, when the orator turned squarely around and faced him at this sentence: "Experience has taught us . . . that it has sometimes been difficult for Congress to forecast the action of the courts upon its legislation." The opinions of those in power on the subject of the tariff were reflected in their remarks on Mr. Roosevelt's attitude. Speaking for Cincinnati, the Mayor, a handsome, smooth-shaven man, who evidently has a solid following in local politics, said: "We don't want any changes here. We're all right." Speaking for the Nation, a Cincinnati Congressman queried: "Heard about losin' our Speaker? . . . Ain't that just awful? . . . Littlefield? No; wouldn't get ten votes. Cannon." But, whether Littlefield or Cannon, the schedules must be kept sacrosanct from the slightest touch! The self-satisfied citizens of Cincinnati partic-

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ularly welcomed the President's acute distinction that, while there may be necessity for tariff revision, it cannot be considered as any remedy for the evils in the trust.

Though ringing applause greeted such sentiments as "We do not wish to destroy corporations; we wish to make them subserve the public good," and others of an epigrammatic character, the greatest hits, so far as popular approval was concerned, lay in the local comments and general applications not included in the typewritten copy to which the President constantly referred—such as, "Look back nine years ago. In 1893, here in Cincinnati, you were not concerned in fighting the trusts which have been formed since then; you were trying to win back prosperity." In these asides Mr. Roosevelt seemed "to let himself go"—to confide to his impulses of the moment. Unconventional as seemed some of the impulses, much as they apparently violate what we are pleased to call tradition, in general we may term them inspired imprudences. They form his peculiar strength with the people.

The Trusts and the Tariff

President Roosevelt's Speech at Cincinnati

This report of the most important passages in the President's speech at Cincinnati on September 20 is published with the President's authorization

ALL individuals, rich or poor, private or corporate, must be subject to the law of the land; and the Government will hold them to a rigid obedience thereto. The biggest corporation, like the humblest private citizen, must be held to strict compliance with the will of the people as expressed in the fundamental law. The rich man who does not see that this is in his interests is indeed short-sighted. When we make him obey the law, we insure for him the absolute protection of the law. . . .

A remedy [for the evils in the trusts] much advocated at the moment is to take off the tariff from all articles which are made by trusts. To do this it will be necessary first to define trusts. The language commonly used by the advocates of this method implies that they mean all articles made by large corporations, and that the changes in the tariff are to be made with punitive intent towards these large corporations. Of course, if the tariff is to be changed in order to punish them, it should be changed so as to punish those that do ill, not merely those that are prosperous. . . . Now, some corporations do well, and others do ill. If in any case the tariff is found to foster a monopoly which does ill, why, of course, no protectionist would object to a modification of the tariff sufficient to remedy the evil. But in very few cases does the so-called trust really monopolize the market. Take any very big corporation, which controls, say, something over half the products of a given industry; surely, in rearranging the schedules affecting such a big corporation it would be necessary to consider the interests of the smaller competitors, which control the remaining part, and which, being weaker, would suffer most from any tariff designed to punish all the producers; for, of course, the tariff must be made light or heavy for big and little producers alike. Moreover, such corporations employ very many thousands of workmen, and the minute we proceeded from denunciation to action it would be necessary to consider the interests of these workmen. Furthermore, the products of many trusts are unprotected, and would be entirely unaffected by any changes in the tariff, or, at most, very slightly. The Standard Oil Company offers a case in point; and the corporations which control the anthracite coal output offer another—for there is no duty whatever on anthracite coal.

I am not now discussing the question of the tariff as such, whether from the standpoint of the fundamental differences between those who believe in a protective tariff and those who believe in free trade,

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or from the standpoint of those who, while they believe in a protective tariff, feel that there could be a rearrangement of our schedules, either by direct legislation or by reciprocity treaties, which would result in enlarging our markets; nor yet from the standpoint of those who feel that stability of economic policy is at the moment our prime economic need, and that the benefits to be derived from any change in schedules would not compensate for the damage to business caused by the widespread agitation which would follow any attempted general revision of the tariff at this moment.

Without regard to the wisdom of any one of these three positions, it remains true that the real evils connected with the trusts cannot be reached by any change in the tariff laws.

The trusts can be damaged by depriving them of the benefits of a protective tariff only on condition of damaging primarily all their smaller competitors, and all the wage-workers employed in the industry.

This point is very important, and it is desirable to avoid any save willful misunderstanding. I am not now considering whether or not, on grounds totally unconnected with the trusts, it would be well to lower the duties on various schedules, either by direct legislation, or by legislation or treaties designed to secure as an offset reciprocal advantages from the nations with which we trade. My point is that changes in the tariff would have little appreciable effect on the trusts, save as they shared in the general harm or good proceeding from such changes. No tariff change would help one of our smaller corporations, or one of our private individuals in business, still less one of our wage-workers, as against a large corporation in the same business; on the contrary, if it bore heavily on the large corporation, it would inevitably be felt still more by that corporation's weaker rivals, while any injurious result would of necessity be felt by both the employers and employed in the business concerned.

The immediate introduction of substantial free trade on all articles manufactured by the trusts—that is to say, the largest and most successful corporations—would not affect some of the most powerful of our business corporations in the least, save by the damage done to the general business welfare of the country. Others would undoubtedly be seriously affected, but much less so than their weaker rivals, while the loss would be divided between the capitalists and the laborers; and, after the years of panic and distress had been lived through and some return to prosperity had occurred, even though all were on a lower plane of prosperity than before, the relative differences between the trusts and their rivals would remain as marked as ever. In other words, the trust or big corporation would have suffered relatively, too, and in the interest of its foreign competitor, but its relative position towards its American competitors would probably be improved, little would have been done towards cutting out or minimizing the evils in the trusts, and nothing towards securing adequate control and regulation of the large modern corporations. That is to say, the question of regulating the trusts with a view to minimizing or abolishing the evils existent in them is separate and apart from the question of tariff revision.

You must face the fact that only harm will come from a proposition to attack the so-called trusts in a vindictive spirit, by measures conceived solely with a desire of hurting them, without any regard as to whether or not discrimination should be made between the good and evil in them and without even any regard as to whether a necessary sequence of the action would be the hurting of other interests. . . .

Supervision and control, in which I firmly believe as the only methods of thoroughly eliminating the real evils of the trusts, must come through wisely and cautiously framed legislation which shall aim in the first place to give definite control to some sovereign over the great corporations, and which shall be followed, when once this power has been conferred, by a system giving to the Government the full knowledge which is the essential for satisfactory action. Then, when this knowledge, one of the essential features of which is proper publicity, has been gained, what further steps of any kind are necessary can be taken with the confidence born of the possession of power to deal with the subject and of a thorough knowl-

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edge of what ought and can be done in the matter. We need additional power and we need knowledge.

Our Constitution was framed when the economic conditions were so different that each State could wisely be left to handle the corporations within its limits as it saw fit. Nowadays all the numerous corporations which I am considering do what is really an inter-State business; and as the States have proceeded on very different lines in regulating them, they are often organized in a State in which they do little or no business, and do an enormous business in other States, to the spirit of whose laws they may be openly antagonistic.

It might be better if all the States could agree to work along the same lines in dealing with these corporations; but I see not the slightest prospect of such agreement. Therefore I personally feel that ultimately the Nation will have to assume the responsibility of regulating these very large corporations which do an inter-State business. The States must combine to meet the problem caused by the great combinations of capital, and the easiest way for the States to combine is by action through the National Government. I am well aware that the process of obtaining a Constitutional amendment is necessarily a slow one, and one into which our people are reluctant to enter, save for the best reasons; but I am confident that in this instance these reasons exist. I am also aware that there will be difficulty in obtaining an amendment which will meet the objects in the case, and yet which will secure the necessary support. . . . I have no intention of trying to outline the proper phraseology of such an amendment, for I know it must come as a matter of agreement and discussion; but I sincerely believe that all these obstacles can be met, if only we face them both with the determination to overcome them and with the determination to overcome them in ways which shall not do damage to the country as a whole, but which, on the contrary, shall further our industrial development, and shall help instead of hinder all corporations which work out their success by means that are just and fair towards all men.

Without the adoption of a Constitutional amendment my belief is that a good deal can be done by law. It is difficult to say exactly how much, because experience has taught us that in dealing with those subjects where the line dividing the rights and duties of the State and of the Nation is in doubt, it has sometimes been difficult for Congress to forecast the action of the courts upon its legislation. Such legislation (whether obtainable now or obtainable only after Constitutional amendment) should provide for reasonable supervision, the most prominent feature of which at first should be publicity; that is to say, the making public, both to the Governmental authorities and to the people at large, the essential facts in which the public is concerned. This would give us exact knowledge of many points which are now not only in doubt, but are the subject of fierce controversy. Moreover, the mere fact of the publication would cure some very grave evils, for the light of day is deterrent to wrong-doing. It would doubtless disclose other evils with which, for the time being, we could devise no way to grapple. Finally, it would disclose others which could be grappled with and cured by further legislative action. . . .

The marvelous prosperity which we have been enjoying for the past few years has been due primarily to the high average of honesty, thrift, and business capacity among our people as a whole; but some of it has also been due to the ability of the men who are the industrial leaders of the Nation. In securing just and fair dealing by these men let us remember to do them justice in return, and this not only because it is our duty, but because it is our interest; not only for their sakes, but for ours. We are neither the friend of the rich man as such, nor the friend of the poor man as such. We are the friend of the honest man, rich or poor, and we intend that all men, rich or poor, shall obey the law alike and receive its protection alike.

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Reciprocity with Canada

By John Charlton, M.P.

As many of our readers may know, Mr. Charlton has had a long and useful political career in Canada. His thirty years of service in the Canadian House of Commons, his membership in the Anglo-American Joint High Commission, and his long-continued study of trade relations between Canada and the United States, all lend authority and interest to what he has to say on this important subject. We comment briefly elsewhere.—THE EDITORS.

IN the lists of the future it seems probable that the Anglo-Saxon and the Muscovite will contend for the supremacy. Each controls a vast expanse of the earth's surface, and each possesses resources of boundless extent. Germany, France, and the other European powers have more nearly reached the limit of possible development, and the rich promises of future expansion are not for them. The Monroe Doctrine will permit the consummation of colonization schemes in America only at the cost of a titanic struggle with the United States. The unappropriated parts of Africa are not a field of promise, and Great Britain heads all rivals upon that continent in the possession of territory and potential resources.

The continent of North America seems predestined to be the theater of the greatest achievements of the Anglo-Saxons, who possess to-day over 7,500,000 square miles of its surface. This vast region abounds in the elements of wealth and power. Corn-land and meadow, pasture-land and cotton-field, orchard and vineyard, forest and fisheries, iron and coal, gold and silver, navigable rivers and inland seas—the gifts of nature bestowed in prodigal measure—fit it for the home of a mighty race and the development of the greatest world power. Already 85,000,000 English-speaking people occupy this vast region, a people characterized by tireless energy, high intelligence, and boundless ambition, and possessed with a settled purpose to attain commercial, manufacturing, and naval supremacy.

The great American heritage of the Anglo-Saxon is about equally divided between two great branches of that family of men. The southern of these two geographical divisions is fourteen times more populous and more advanced in the development of resources than is the northern division, but the latter-named division can support 100,000,000 inhabitants. Upon the United States the nineteenth century has poured out the blessings of increment in numbers and wealth, with a result to stagger the imagination. The twentieth century is for Canada, with its 500,000,000 acres of virgin wheat-lands, its forests, its mines, and its fisheries.

The relations toward each other of these two grand divisions of the continent, inhabited by the same race, with the same language and practically the same laws and institutions, is a matter of deep interest to themselves and a matter of importance to the world at large. A policy pursued upon common lines in the evolution of future events will unquestionably promote their common interests, while hostile policies, cross-purposes, friction, and estrangement will certainly prove mutually disadvantageous and undesirable.

Present relations between these two great divisions of the continent in some respects give cause for regret. Their trade relations are unsatisfactory, at least to Canada. Whatever may be said of the trade policy of the United States, it certainly has not erred on the side of undue liberality towards the northern neighbor. The relative positions and conditions of the two countries would have made it in the interest of the United States to adopt and continue a liberal policy with Canada. Free trade between all the States of the American Union has continued since the adoption of the American Constitution. All of the States have benefited enormously by this policy. A proposal to establish tariff barriers between States or groups of States would be received with universal derision. Tariff barriers between the United States and the Canadian provinces are in reality just as absurd. No reason can be assigned for the main-

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tenance of free-trade relations between the various States of the Union that will not apply with equal force to free-trade relations between the American Union and the Canadian Dominion. The ethnic, geographical, and physical features that apply in one case apply with equal force in the other. Had the United States continued the reciprocity treaty of 1854 since the date of its abrogation in 1866, with such modifications for the free admission of an extended list of manufactures as Canada would gladly have granted, North America would have had a different history. The effect would have been highly beneficial to the people of both countries. Common interests would have been developed. Social and business intercourse would have obliterated in a great measure the lines of political and fiscal demarcation that now exist. Canadian dependence upon the American market would have continued, and American influence would have been predominant. Fortunately for the cause of British connection and imperialism, unfortunately for the wishes of those who imagined that a great Anglo-Saxon power, under one government, extending from the Gulf of Mexico to the North Pole, was preferable to the erection of two rival commonwealths, the United States refused all overtures for the continuance and enlargement of liberal trade relations, and entered upon a repressive tariff policy which practically closed the American market to Canadian farm products, and discouraged nearly all importations except coin and bullion. The results of thirty-five years of this policy are before us. The Canadian export trade to the United States has been dwarfed, while the continuance of a moderate tariff policy on the part of Canada has permitted an enormous development of American exports to Canada, especially in the line of manufactures; and to-day, after deducting coin, bullion, gold-bearing quartz, and silver concentrates from the list of Canadian exports to the United States, the Canadian imports from that country are three times greater than the Canadian exports to that country. This condition of trade matters begets intense dissatisfaction in Canada, which is aggravated by the fact that the liberal trade policy of Great Britain has enabled Canada to find a market for four-fifths of her farm products in that country, and to build up a trade yielding a balance in her favor last year of $60,000,000, all of which, and more, was swallowed up by the adverse balance in her trade with the United States. As the Canadian farmer has ceased to find a market in the United States for more than a small fraction of his products, he has lost sight of the fact that the American market would be a valuable one if he could secure admission, and he is half inclined to accept the theories of the ultra-imperialists about imperial federation, imperial defense, preferential duties within the Empire, and the entire brood of schemes the practical purpose of which is to withdraw Canada as far as possible from the position of an American State, so far as intercourse and sympathy with other American States is concerned.

This condition of affairs probably is not acceptable to Americans. If so, they may charge the responsibility to their own Government, for the policy of the United States towards Canada is primarily and almost exclusively responsible for the present state of matters. Time and again has Canada sought to break the bands of repression, only to be repulsed as often as the effort was made; and at last in despair she turns to imperialism, and, after turning its claims to the light of critical examination, will probably swing over to the American policy and adopt reciprocity of tariffs and legislative strangulation of her American import trade in manufactures, amounting now to over $65,000,000 per annum. A few figures will illustrate trade conditions between the United States and Canada at the present moment:

1902

GREAT BRITAIN

Exports to Great Britain, the produce of Canada	$109,347,000
Imports from Great Britain for consumption	49,206,000
Balance of trade in favor of Canada	60,141,000

UNITED STATES

Exports to the United States, the produce of Canada, including precious metals	$66,567,000
Imports from the United States for consumption	120,814,000
Balance of trade against Canada,	54,247,000

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Exports to the United States, the produce of Canada, except coin, bullion, gold quartz, and silver concentrates	$43,223,000
Balance of trade against Canada, not including precious metals with exports	77,591,000
Actual balance of trade against Canada, between total exports to and total imports from the United States, eliminating precious metals from exports and imports	$77,527,000

In 1901 the Canadian rate of duty upon the total imports from the United States, from which the rates of 1902 will differ but slightly, was 12¼ per cent., and the rate of duty upon the dutiable imports from the United States was 24.83 per cent. The rate of duty upon total imports from Great Britain was 18.2 per cent., and the rate of duty upon dutiable imports from Great Britain was 24.87 per cent. The American scale of duties upon total and upon dutiable imports for the same year was just about double the rate of the Canadian tariff. These low Canadian rates are about as high as at any period in the history of the country, and their moderate character has offered little resistance to the importation of American wares. The fact that, notwithstanding 33⅓ per cent. preference in favor of Great Britain, the average rate of duties upon imports from that country is higher than on imports from the United States, is explained by the fact that importations of products and manufactures from the two countries are largely distinct and separate in their character and kind. The condition of trade with the United States, as illustrated by the above figures, is believed by the Canadian to be detrimental to his interests. The practical outcome of the American policy is calculated to convince him that either the American policy towards Canada, which has achieved wonderful results in having trade adjusted to the interests of one party, must be modified in a material manner, or that he will be forced to adopt that policy in the adjustment of Canadian relations with the United States.

What the Canadian asks for, what it would have been in the interests of the United States to have given years ago, is reciprocity in the free interchange of natural products. In 1898 the American members of the Joint High Commission were prepared to grant the free admission of ore, coal, and quarry products, and also of a considerable list of forest and farm products, and a reduction in the duties upon lumber, a list of farm products, lead, and various minor articles. These concessions would have been palliatives, but did not go far enough to meet just Canadian claims.

Last year the United States gave to Canada a free list embracing nickel matte, pulp-wood, saw-logs, and some minor articles, amounting to less than $4,000,000, while Canada gave to the United States a free list, exclusive of coin and bullion, of $54,767,000, which embraced $22,000,000 of manufactures, and tobacco leaf, Indian corn, flaxseed, wool, hides and skins, and lumber, to the extent of nearly $20,000,000 more. It is unnecessary to say that conditions as to the respective free lists of the two countries are most unequal.

The general impression that the United States furnishes an important market for Canadian farm products is an erroneous one. Details of farm product statistics for 1902 are not yet at hand. In 1901 Canadian free imports of American farm products were free corn, flaxseed, hides, wool, etc., to the extent of $15,000,000, while the total Canadian import of American farm products was $25,000,000. The total export of Canadian farm products to the United States the same year was $8,239,000.

With free trade in natural products, British Columbia and the Yukon in the West, and the Maritime Provinces in the East, would draw their food supplies almost entirely from the United States, and it is doubtful whether the balance of trade upon farm products imported into either country from the other, for consumption, would be largely in favor of Canada. As to products of which both countries have a considerable surplus for export, free interchange and large importation would have no influence upon prices, as these importations would practically be for movement in transit to the foreign market. My own impression is that, with free interchange of natural products, the balance of trade would exceed $40,000,000 per annum in favor of the United States, and that the influences upon American prices of farm products and lumber would be so incon-

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siderable as to be hardly discernible. The average importation of Canadian products for actual consumption would not exceed two per cent. of the American total product in any line, whether lumber, animals and their produce, or grain.

The drift of public sentiment in Canada sets strongly in favor of applying a remedy for trade conditions that make Canadian exports to the United States, Germany, and France, aside from the precious metals, but twenty-five per cent. of the total trade of Canada with those countries. The plan most likely to be adopted will be maximum and minimum tariff rates, the minimum rates tc apply to any country that admits Canadian natural products free of duty, the maximum rates to apply to all countries that refuse reciprocity in natural products. This arrangement will, of course, apply to Great Britain at once, and it would apply to other countries as soon as the statutory offer was accepted. It would clearly be in the interest of the United States to enter upon this arrangement, and occupy the same preferential position as Great Britain. It is probable that neither Germany nor France will accept the minimum rates of duty upon the conditions offered, and that the two great Anglo-Saxon nations would, alone among all the manufacturing nations of the world, have preferential duties operating in their favor. The practical operation of this policy would be to relieve the United States of the present disadvantage of meeting a preference of thirty-three and one-third per cent. in favor of Great Britain. Free trade in natural products would in itself be an advantage to the United States, and would greatly increase the volume of her carrying trade from Canadian points of production to the sea. Increased exports from Canada would be followed by increased imports and enlarged consumption of American manufactures and products, and after the long years of absurd adhesion to the theory that care should be taken to prevent a neighbor of the same family from prospering, the forces would be set in motion whose mission would be to give the blessings of peace, prosperity, and fraternity to every section of Anglo-Saxon America. To the attainment of this result Canada stands ready to give her sympathy, her consent, and her co-operation. But the day of her effort in this direction wanes. Stung by a sense of ungenerous treatment, remembering impotent attempts to draw closer the friendly bonds between kindred States, realizing that these attempts cannot, under the circumstances, be renewed without loss of self-respect, she has retired from the field. Fate awaits the issue. It will be one of momentous import to America; for if Canada enters upon the policy of Reciprocity of Tariffs, she will adopt a degree of protection that will protect; and if the plunge is taken, the gap that separates the two countries in sympathy, purpose, and relations will become broad and deep.

Mexico's New Territory

By Thomas R. Dawley, Jr.

QUINTANA ROO is the odd name of a new territory which the Federal Government of Mexico proposes to carve out of the long unconquered portion of southeastern Yucatan. For many years the independent Mayas of this region not only have bid defiance to the Mexican arms, but at one time they carried the war on to the very walls of Merida, the capital of the country. It was owing to this war, which threatened the extermination of the white race in Yucatan, that the country, which under the Spanish crown was a distinct Captain-Generalcy without any dependence on either Mexico or Guatemala, was obliged to give up its independence for the assistance Mexico gave in driving the Indians back into the wilderness at the south. It was within this wilderness that was supposed to exist that wonderful, mysterious city, called by some a city of the Aztecs, where it was said that the aborigines, preserving all their ancient rites and customs as existing at the time of the Conquest, allowed no stranger to enter. The inability of the Mexican army to penetrate this region lent probability to the tale.

Within the last four or five years the Mexican Government has been pursuing

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a vigorous campaign against the inhabitants of this region, who on several occasions, althongh poorly armed, defeated the columns sent against them. Last year the Mexicans established a landing upon the coast just above British Honduras, in the Chetumal Bay, and took possession of the abandoned town of Bacarla, the inhabitants of which had been massacred by the Indians on one fatal night some fifty years ago. With Bacarla as a base, the troops worked north in combination with a column from the opposite direction and succeeded in taking the mythical city of Chan Santa Cruz, the Indian stronghold. The city proved to be an old mission town of the Franciscans which had been abandoned by them years before the Mayas rose in rebellion, and which had been forgotten in the legendary history of the natives. With the taking of this stronghold the power of the rebels was broken; since this time the Federal Government has been studying various plans to open up the country to immigration and foreign investments.

It is now proposed to give it a territorial government, separating it from the State of Yucatan, the name of which, as previously stated, is to be Quintana Roo. President Diaz, according to the provision established by law, has fixed the price of land at $2 per hectare, and a large colonization company has already obtained a concession of 723,000 hectares which it intends to exploit immediately for the rich cabinet woods, dye-woods, and gum-chicle.

Some idea of the size of this new territory may be formed by comparing the peninsula of Yucatan with England, which it nearly equals in area. Although the bounds of the proposed territory are as yet undefined further than the coast line bordering the Caribbean Sea and the River Hondo, which separates it from British Honduras, it will probably take in one-third of the peninsula, or 16,000 square miles of territory, all of which is to be opened up to the immigrant and venturesome capitalist. This country is covered with great forests of logwood, mahogany, gum-chicle, and cedar trees, and in the interior, beyond the forests, are great savannas, or plains, covered with luxuriant grass, suitable for cattle-raising. The soil of this country is so rich that the Indian who inhabited it never required the use of a plow, not even the hoe, to raise his much-needed corn, which is his chief food. He simply cut down the trees, let them dry through the season, and then, setting fire to them, the ground was ready for the corn, which he planted with a sharpened stake, simply making a hole in the soil, dropping the corn in, and covering it up with his foot.

All that this rich territory now requires for its development is a population, and that the Mexican Government is seeking to the best of its ability. Criminals and many of the undesirable residents of Mexico are being sent there, as also the wives and children of the Yaqui braves who are carrying on a war against the Federal Government in Sonora. Once in the territory, they are kept under surveillance according to the degree of their crimes, or made to work out a sentence accordingly. Plans have been submitted to the Government for dredging a canal at Bacarla Chico into Chetumal Bay, to enable vessels drawing fifteen feet to enter from the sea, thus avoiding the necessity of going further down into British water around Albergris Key. The establishment of a port in this vicinity is already looked upon by the merchants of Belize as a great injury to their fast disappearing trade. But what will be the greatest achievement of the Mexican is the establishment of a port and the building of a future city on Ascension Bay, further up the coast. While Progresso, the only port of Yucatan, is merely an open roadstead on the north coast, Ascension Bay is a tranquil sheet of water, furnishing a safe harbor for a fleet of vessels if need be. It is anticipated that a port in this bay is destined to become a great city, as tropical cities go. Great activity is being manifested there just now in marking out streets, building Government works, warehouses, and proper wharfing facilities. By a recent decree, all customs duties, surtaxes, and port charges on foreign goods have been abolished for the term of one year, provided that they are destined for use exclusively within the new territory. A list of these goods is given, and includes live stock, provisions, tools, building material, medicines, and almost everything imaginable that may be

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necessary for the opening up and development of a new country.

It is proposed to continue the construction of the railroad which already extends from Merida to Peto, through the hitherto unexplored forest to the port on Ascension Bay, and there is a further project to continue this railroad down in northern Guatemala to open up the rich forest lands of Chiapas, and connect with the railroad system of Tehuantepec, thus opening up a country as large as France.

A Man

By Charles Foley

Translated from the French by H. Twitchell

ABBÉ MORICE and myself were returning from a visit to the ruins of Gerville. We chatted as we climbed up the steep path which zigzagged along between rocks and brambles up to the old church and parsonage perched alone on the top of the cliff.

"You are very solitary up there," I remarked. "But, as a compensation, you are quiet. I suppose that your parishioners, innocent souls that they are, are model neighbors."

"Hum! hum!" coughed the priest. This was partly an expression of doubt as to the fervor and saintliness of his people, and partly a result of his breathlessness caused by our ascent, although we had progressed very slowly.

I wondered at both, for I had always believed seagoing folks to be very devout; and I also would have thought that Abbé Morice, who was barely thirty-three, and large and strong besides, could have mounted the steep ascent even more easily than I could.

He halted to take breath, and turned his rather pale, handsome face toward me. Then, with a smile on his fresh lips and in his blue eyes, that had taken their tints from the sea at which he looked so often, he replied:

"Innocent souls! Model neighbors! They are far from it! I can assure you that I have trouble enough to save their souls for the Lord. My two enemies are liquor and superstition. They expose me to rough assaults. Then, too, on nights of shipwreck, I cannot prevent men, women, and children from rushing to the reefs to look for plunder. A sound from an alarm-gun on a foggy afternoon, a distress-signal on a snowy night, and the hereditary instinct of the pirate springs to life in an instant in the breasts of these people."

The Abbé was silent for a moment, and his expression became thoughtful at the remembrance of cruel and barbarous scenes, doubtless; then he continued:

"Ah, yes, I have much to contend with, but I do not complain. I am not one of those who become a priest to accept easy places. If, after five years in Tonkin and six in China, I took this charge, which no one else wanted, it was because I felt myself to be a true soldier of the Faith, and because I love the fight. Here, as there, I consider myself a missionary, as the performance of my duties is not without real danger."

We now resumed our ascent. A few yards further on the Abbé was obliged to halt again to get his breath. When he could speak, his voice was weak and whistling.

"But, primitive and rough as my people are," he said, "the worst among them are many times better than the rogues from your large cities. I have occasion to know something about them. There is a State prison a few miles from here, and it is a sorry lot of fellows that come and go from it. When their terms have expired, the authorities turn these beasts of prey loose on the highway, and the first houses they come to are my church and home. They stop to tell me their troubles, and to rail at the injustice of justice. I listen, for I am here for that purpose, and I try to sift out a grain of truth from the chaff of falsehood. Finally they ask me for charity, and I give it, for giving is my profession. Certain of them note the solitude of the place with their practiced eyes, and while their left hands are stretched out for alms, their

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right clutch their stick. Those are dangerous moments, and one has need of a solid foot, a firm fist, and a watchful eye."

"Have you no beadle, gardener, or servant?"

"My beadle is a cartman who comes up on Sundays. I am my own gardener, and my old housekeeper would only embarrass me with her fears and cries if there was any danger. I have managed to come out of it all pretty well."

"Were you ever attacked by the jailbirds?"

"Three times only in two years. That isn't so bad. The first one tried to kill me with a club. He did not know that I am an expert in boxing and fencing. My ten years of military service were not for nothing. I used to floor the inspecting colonel; I floored my rogue now. I wrenched his club from him, and turned him out-of-doors.

"The second was a one-eyed fellow, short and thick-set under his blue blouse. He whined and sobbed and feigned repentance so well that, profiting by the absence of Toinon, who had gone to the village, I gave him something to eat, and emptied my purse into his pocket. He left the house at nightfall. When I was about to retire at ten o'clock, for some reason or another the fellow came into my mind. I had not liked his sullen, hangdog expression, and I thought at once of my mite-box in the church. I took my cudgel, tiptoed out so as not to waken Toinon, and crossed the cemetery to go to the church. The front door was fastened. I went around to the side door; this I found open, and my rogue was just about to cut into the money-box. If I had not had my stick I should have been lost. As it was, I used the cudgel, the alms-box, and my shoes as well, I believe. I forced the thief towards the door so as not to wound him inside my church. He saw that he had the worst of it, so he ran out across the cemetery. When he was at a safe distance, knowing that he could run if I chased him, he turned and howled out threats of vengeance, coupled with oaths enough to make the saints tremble."

"And the third?" I asked, more disturbed by what I had just heard than the Abbé himself seemed to be.

"I had not told my old servant of the attacks I had received, for fear she would take every beggar for a thief. I was congratulating myself on having escaped further annoyance, for the end of autumn had now come. One rainy afternoon in the first week of December the twilight fell so early on our deserted cliff that Toinon went to lock the church at three o'clock. She came running back in a few moments, and told me that she had found a man, kneeling, praying in the church. He rose at once on hearing footsteps, and, in a beseeching tone, asked her if the priest would not come to listen to the confession of a poor tormented soul. He said that he was even tempted to commit suicide in his despair of receiving the forgiveness. I at once rose to go. 'From his words he must be very repentant,' added Toinon. 'I didn't see his face, for he kept in the shadow, but I think he was one-eyed.' At that word I shivered."

"You certainly did not go after that," I exclaimed.

"I will confess that I had a moment of hesitation," replied the Abbé, quietly. "Then I reasoned rapidly. There might be more than one man of that sort. What reason was there to think that a rogue would, through pure vengeance, risk facing a man who knew him? And what man could be so perverted as to seek revenge in the house of God? I finally persuaded myself that my first impulse of fear was only the result of the depressing atmosphere of the day. A soul in distress needed my aid; it was my duty to give it, cost what it might. The least delay might provoke suicide. Then, too, even if it proved to be my one-eyed enemy, who could tell but that he was truly and sincerely repentant?"

"You at least had Toinon accompany you?"

"To a confession? What are you thinking of? Besides, if there were any danger to be run, would it be right to expose a poor old woman to it? I am in the habit of going alone, and I went alone this time. As I entered the church, I heard the plaintive voice from under the curtain of the confessional. I opened the wicket, and, sure enough, it was my man. I had scarcely sat down and leaned over when, without any warning, I received a knife-thrust in my side. That is why I

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have to stop to rest; since that time I get out of breath easily."

The Abbé was now silent, as if the rest of the story was without special importance.

"Wasn't the rascal arrested?" I inquired.

"No; he escaped, but I did not die, as you see."

He laughed as he spoke, then, pointing out to the sea, he added: "Look over there at that point of land emerging from the mist. Isn't it superb?"

Before I could reply a noise above us attracted our attention. Looking up, we saw a cowherd on the top of the cliff. Making a trumpet of his hands, he shouted:

"Monsieur Abbé! there is a man in a blue blouse up here, and he wants to confess to you."

The priest then pressed my hand in a hasty farewell and at once began to clamber up the steep ascent, calling out in short, breathless accents:

"I'm coming! I'm coming! Here I am!"

The Proposed Packing-House Merger

By Frederick A. Mann

WHILE it is not an absolute certainty that the expected merger of the packing-house interests will be formed, every indication points that way, and it is generally admitted among those best informed that it will soon be an accomplished fact. The ultimate effect it will have on the great cattle interests involved is the leading topic of conversation in the West to-day. It can be safely assumed that it will greatly change the existing methods of cattle marketing, but just how and where is at present largely a matter of surmise; so that the cattleman, the commission man, and even the various stock-yards companies are on the anxious seat, not knowing what the result will be.

So far as the general public are concerned, they will soon have the pleasure of knowing, even more than now, that the chief element of their food supply is controlled by one gigantic trust. The trust question will then be brought home to many who have never given it any serious consideration, and may make it rather hard for its advocates to prove satisfactorily what they have always claimed—that combinations reduce prices. It is an old saying that "the way to a man's heart is through his stomach," and this may also prove the proper channel by which to influence legislation, unless the Beef Trust pursues different methods from those of some of its co-partners.

It has seemed strange to many, in this day of large combinations, that the packing-houses have not merged their interests long ago, for probably in no other branch of industry would combination result in such enormous savings. Fully one-half and probably two-thirds of the wholesale markets and refrigerators owned by them and scattered through the leading cities of the country can be abandoned; their best located and equipped slaughtering plants can be run to their full capacity and the balance shut down, their combined office expenses wonderfully reduced, their traveling force cut down two-thirds, and still the business would go on as usual. In short, the packers can effect a saving to themselves, in reduced expenses and equipment, of about twenty-five millions of dollars annually; but few people are foolish enough to believe that they intend to redistribute this either in the way of increased prices to the producer or reduced prices to the consumer. Indeed, it is much more likely that they will not be satisfied with a paltry twenty-five millions yearly added to their already large profits, when there will be such a fine opportunity to squeeze both ends whenever they desire.

A few years ago, when cattle were low and every steer sold meant a loss to its owner, beef was bringing a good price, and the consumers were satisfied; but the cattleman was convinced that the live prices were regulated by the packers and that he was being robbed by them. The past year the situation has been reversed. Up to a month ago the cattleman was jubilant and the consumers were the sufferers, convinced in their turn that something was wrong. There is no doubt that the

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prevailing high prices for cattle were responsible in a large degree for the high price of beef; but now, with the combined receipts of cattle at the leading markets the largest on record for the month of August and cattle fully $1 per hundredweight lower than a month ago, why are not beef prices correspondingly lowered?

There are two other elements vitally interested in this proposed revolution of the packing interests—the commission man and the stock-yards company.

To illustrate: The cattlemen operate very largely on borrowed capital, and by far the larger portion of them secure this from the various commission firms at the stock-yards. In addition to paying a liberal rate of interest, the loan is secured by a chattel mortgage on the cattle, and the cattleman obligates himself to consign them, when ready for market, to the commission firm who hold the mortgage, paying them fifty cents per head for selling. Often the borrower has to pay an additional fifty cents per head for the privilege of buying his own cattle to put on feed. This mortgage note is then indorsed by the commission firm, and by them discounted at a lower rate with their local bank, which in turn rediscounts the note in the East. Even, however, if a shipper is free from any obligations, he is unable to sell his own cattle, as the buyers all ignore him and will deal only with his commission firm.

Next come the stock-yards, which in Kansas City, from a very small beginning, have grown to be a very wealthy corporation furnishing "hotel accommodations" to cattle, hogs, and sheep at first-class prices. The charge for yardage is twenty cents per head for cattle, whether they remain in the yards one hour or one week. The bulk of them, however, arrive in the morning and are sold the same day. In addition to this there is always a charge for feed, which is sold at a profit of about one hundred per cent. Therefore it will be seen that this is a very prosperous business, and it is not strange that the packers are hankering after it, for they know a good thing when they see it. It is rumored that they will build their own stock-yards if they cannot buy at least a controlling interest in the company already in Kansas City.

Some few interested parties are trying to console themselves with the argument that there is at present no real competition between the various packers on the leading cattle markets, and that therefore there will be no material change in existing conditions when one vast trust controls the buying. Those who are well posted know better, however, for when the demand is good there is very active competition, and only in case of excessive supplies does there seem to be a concerted movement to reduce prices. At the present time each packing-house has several buyers, and with the range of prices for beef cattle running from $3.50 to $8 per hundredweight, it is manifestly impossible to sustain an agreed scale, and the prices paid and offers made vary largely according to the judgment of the individual buyers, acting of course under general orders. It is much more difficult to agree among themselves on the prices of live stock than on the price of dead meat.

This will all be radically changed when there is only one buyer or one set of buyers on the market for the entire beef supply, and absolutely no competition, so that the entire control of prices will be in the hands of the trust.

Therefore the cattleman, when he looks forward to the time when he must put himself absolutely at the mercy of one corporation, naturally views the situation with alarm. The commission man will probably find his occupation gone, for he will then be nothing but a dummy and of no real service to his clients, and the stockman will be just as well off to consign his stock direct to the trust and take whatever it may be pleased to give him. The stock-yards will still be in Kansas City, although the title may rest in other hands, and the packers will have everything their own way. They will dictate the buying price of cattle and the selling price of meat. They claim that the old law of supply and demand will regulate prices and that everybody will be satisfied —especially themselves.

The packing-house merger is the direct outcome of the enforcement of the present anti-trust laws, which prohibit corporations or individuals from combining on an agreed scale of prices for their products, but which are not effective enough to prevent the merging of competitive industries into one huge corporation, which can

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maintain its own prices and crush out competition.

Will another law be enacted to blot out the evils this one has created? Until and unless this is done, the cattlemen will have to organize for their own protection and strive to fight the trust with its own weapons. It is unreasonable to suppose that they will be content to sit calmly down and allow their business to be ruined without a determined effort to protect themselves.

It is a huge undertaking, but it can be done, and there is a golden opportunity waiting for a J. Pierpont Morgan of the West who can combine into one homogeneous whole the raisers and feeders of beef cattle and secure sufficient capital for them to market, slaughter, and distribute their own product. Equally certain is it that the people throughout the United States would cordially support a movement of this kind.

Therefore, if the packers are wise, they will be content with what they can reasonably save by combination, and not attempt to exact additional tribute from either the producer or the consumer; but it will prove a hard temptation for them to resist successfully.

Kansas City, Mo.

Improved School Grounds

By Jane Marsh Parker

CONSPICUOUS among movements rapidly growing in public favor are two that seem closely related (and yet to combine them successfully is no easy undertaking)—park-like school grounds and playgrounds for the children of the poor. To throw open the miniature parks now surrounding many of our public schools to the gamins outside, from whose clutch through the fence nothing is safe that they can reach, would work a sorry transformation in no time, and the improved school grounds would speedily revert to their old and disreputable condition. But the poor children would have their playground again—the barren inclosure from which they were banished with the adoption of a new system abolishing the old-time recess, and enforcing strict rules against "hanging round" the premises before and after school. School yards that were the rendezvous, on Saturdays and through the summer vacation, of the children of a neighborhood were likely to be nuisances, if not training-schools for crime. But our advanced educators somehow failed to see the real need for playgrounds, and what a loss was sustained by the children from whom they had taken what so inadequately supplied that need. In place of their ball-ground and the hard baked soil where they played marbles, the scraggy trees where they hung their swings, the shady corners where little girls played with dolls, they were given a stretch of green grass bordered with vines and shrubs—grass they must not step on and flowers well beyond their reach. And now, unless some blessed charity opens a playground for them, unless a church discovers that a playground is the best of home missions—the very best use to which church grounds can be put—the tenement court, the fire-escape, the gutter, and the garbage-yard must do for a host of children inexorably shut out from the improved school grounds—children, too, in not a few cases, who have worked hard to make the green Edens what they are. Hear Mrs. Hooker in a recent kindergarten magazine on the "Evolution of School Yards." Mrs. Hooker is a prominent leader in the movement which not only beautifies our school grounds, but teaches children to make the best of their door-yards at home. She is telling what her own city—Rochester, N. Y.—has accomplished for school yards. In a poor neighborhood, where the public school grounds were barren indeed, and no money was to be had, the following plan was carried out by the principals:

Every boy in the upper grades was promised a half-holiday for work who would bring either some kind of a cart or a utensil for digging up the ground. After luncheon 250 reported for duty with the most marvelous collection of vehicles and tools—everything from a grocery cart to a small wheelbarrow, seventy in all, and the utensils ranged from coal shovels to trowels and pokers. Everything was pressed into service. One little fellow brought an iron tablespoon. The time was

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chosen just after a rain; the ground was hacked, picked, dug, and disturbed over its entire surface. Some of the carts were used to load up the stones, old bones, and mortar that revealed themselves; others to bring manure that had been solicited from the adjoining stables; others to bring the sods donated from two empty lots owned by a bank. Thus the work went merrily on from one o'clock until five, when the most marvelous transformation had taken place.

This work was supplemented by several loads of street sweepings dumped there by the order of the city superintendent of public works, and distributed by the children after school. Grass and flower seed were given by kind friends, and many flowering shrubs were brought by the children from their homes. The sods were laid on the outer edges and the grass seeds planted. Wide beds were made next to the building for the shrubs and flowers. On the north side a beautiful bed of ferns was brought by the children from the woods. A guard of chicken wire was placed around the seeded lawn for the season. The ugly brown fences were covered with morning-glories and woodbine, with groups of sunflowers in the corners. All of this work was done at an expense of seventy cents. On Arbor Day each grade planted two Boston ivy vines next the school building, for the care of which they were responsible. Two months from the time the problem was proposed it was solved to the joy and pride of the entire community.

A glorious record—the impulse of an evolution, let us hope, that will speedily bring to pass an increase of the much-needed playgrounds or recreation schools. But what becomes of grass and flower-beds, some reasonably ask, if children are to be turned loose upon them every day? The recreation school, as ideally conducted and equipped, ought to answer that question, with its pavilion for games, its sewing-school, swimming-tanks, kindergarten, and teaching of horticulture. But if one or the other—park or playground—must be given up entirely, the highest good of the children, if it may decide the matter, will surely carry the day for the recreation school, with its trained caretakers always in attendance—an expense, of course, but then can we forget the millionaire benefactors who only ask to know where their money can do most good, and the church societies eager for practical work at home? Nor need we discuss the question as to who have first claim upon our school grounds, taxpayers or poor children; that will have full answer in an evolution sure to benefit both taxpayers and children.

Some among us are at times moved to thanksgiving that improved school grounds came long after the days of our childhood—that the playground of the country school of forty years ago was all we would have had it to be—an ideal playground, which the "privileged children" of these latter days know little about. One such I see in happy retrospection—a wide, hummocky, treeless triangle, where three cross-roads met, its four big stumps evidently preordained for "hunt the gray," "touch the goal," and all the other games—the hottest of all places in summer, and the coldest in winter. One of the three roads was a narrow lane through low trailing pines, under which rabbits whisked and up which squirrels chattered—a buzzing sawmill not far over the hill, with a swamp where regal water-lilies were to be waded for, and frogs and pollywogs too. The north road, so white and straight, was like a kite-string holding fast the far-away mountains. The east road brought the big stage with its four horses twice a day, and that in school hours—the driver blowing his horn to see the heads pop up in the high windows. That triangle belonged to us, the children; so did the grassy roadside bounded by high rail fence, the corners of which were filled with playhouses the summer through—booths of evergreen boughs, the shelves of each boasting a fine display of broken crockery and glass. When the wild strawberries were ripe in the meadow over the fence, we spent our nooning in feasting, and so, too, when the corn was in ear and a big fire had been made on the triangle. The choke-cherries by the ruins of a cellar near never ripened, of course, nor were the butternuts of the gnarled old tree close to the school-house ever bitten by frost. Stupendous were the snow men built upon that triangle; and such battles as were fought by the holders of its snow forts! and such a sliding-place as we had down the slope we thought little of freezing our fingers in making! And now the old triangle stands "improved." It is as pretty a bit of lawn as you may see, with "Keep off the grass" conspicuous; and the village children would no more think of disregarding that command than of making mud pies in the beautifully kept cemetery

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on the old pine lane. Saturday afternoon for children in that village is not what it used to be.

A common complaint comes from the mothers of the little tots who go to school where the walks through "improved grounds" have been "wired off" from the green lawn on either side, making the thoroughfare really dangerous for the smaller children when big boys are hurrying, recklessly pushing one another in rude play. Naturally, in such case the little children are likely to be trampled upon or harshly jostled; but if the velvety lawn is spared, why protest in behalf of these little ones? Is it not something to win the prize for the best-kept school grounds in the county?

Parks or playgrounds—which? Cannot the two be combined oftener than they are? Have the children no rights in the matter?

The Young Men's Buddhist Association of Japan

By Joseph A. Goodrich

IF imitation is the sincerest flattery, the Young Men's Christian Association may take a good deal of credit to itself for having achieved so much success in Japan as to arouse the leading Buddhist sects to imitation and active opposition. It is unnecessary to speak of the general work of the Young Men's Christian Association in Japan; that may be taken for granted, as it has been a part of the broad scheme of mission effort since the edict against Christianity was revoked some thirty years ago; but there are not many people who know the active efforts that Buddhists are making to counteract the influence which the Young Men's Christian Association is exerting among the young men of Japan, and especially among those who are attending the higher schools and universities. Mr. John R. Mott is not always correct in his conclusions as to the present condition of the evangelistic movement in Japan, but he is quite right in saying that the recognition of Christianity by the Government and by the people, and the strenuous effort against it by the non-Christian religious teachers, are the highest tributes to its force. The Christian missionaries make a mistake in not telling more of what they know of this particular kind of opposition, if they know anything; and if their silence is in any way due to contempt for their opponents, the mistake is even greater, for in the sacred work of evangelization, as well as in the profane game of whist, it is a very foolish thing to despise one's enemy! Long as I have lived in Japan, it was only last year, when a chapter of the Nippon Bukkyo Seinen Kwai, the Japanese Young Men's Buddhist Association, was organized in the educational institution with which I am connected —the Third Government College—that I learned of the existence of such an association, and it has taken some time and a good deal of persuasion to secure full information as to the general scheme of the movement, and of the particular effort that is being made among our students.

Some seventeen or eighteen years ago a few Buddhist priests and teachers in Tokyo decided that a movement on the lines of the Young Men's Christian Association to counteract the success which the Christians were achieving would be productive of good among the young men of their faith, and the Young Men's Buddhist Association was organized. The moving spirits were certain influential prelates of the Hongwanji sect, the richest and most powerful of all the subdivisions of the Buddhist Church in Japan; the abbot is a member of the imperial family, and one of the high-rank nobility; among the lay members are many of the best known and most influential statesmen and officials, and wealthy men; and there are temples of each of the two branches of the Hongwanji—the eastern and the western—in every city and in many of the towns of Japan. This movement among the Buddhists was not a militant one at first, because the leaders'

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pride forbade their admitting by act, if not by word, that it was mere imitation of Christian example; but ten years ago a public man, Mr. T. Inouye, took an active part in the work, and, by inveighing bitterly against the want of the true Japanese spirit of devotion to country and Emperor—which he alleged was characteristic of most of the native Christians—and by appealing to the patriotism of the true Buddhists, he infused a vitality into the movement which has increased steadily since then. Particular attention has been paid to students, because in that field the leaders of the Association find themselves directly arrayed against the Christian missionaries. So many of the students in the Government colleges and universities are so anxious to secure all possible aid in their efforts to acquire a knowledge of foreign languages—English especially—that they gladly attend the Bible classes and the meetings which are conducted by the Christian missionaries, who are very liberal in admitting all who ask permission to attend, hoping (and the hope is often realized) that some of these pupils will be led to embrace Christianity.

At the present time there are nearly six hundred students in our college. Of these only forty-five are members of the Young Men's Christian Association, and of that number only five or six are regular church members. The college chapter is undenominational, and there are a few Christian students who are not members of the Young Men's Christian Association. The chapter owns a small, nice, two-storied frame building—in foreign style—about five hundred yards from the college. The house has four living-rooms downstairs and one large hall upstairs. There is a reading-room supplied with several current newspapers and magazines, both English and Japanese, and a small library of Christian literature. At present only three students lodge there. The chapter possesses a permanent fund of about eight hundred yen (say $400), and the interest on this—with the small monthly dues of five yen (2½ cents) from each member—defrays all running expenses and leaves a trifling sum to be added to the fund; but when extensive repairs are required, as must soon be the case, the fund will not be sufficient, and the chapter is likely to be greatly embarrassed.

The college chapter of the Young Men's Buddhist Association has a membership of more than one hundred and thirty, drawn from the various sects and subsects of Buddhists represented among our students. It owns no property, but the two branches of the Hongwanji (eastern and western) in Kyoto furnished the money required to renovate an old building in the premises of a large temple (Hyakumanben) about as far north of the college as the Young Men's Christian Association building is west of it, and this bright, attractive house, built in Japanese style, is lent to the Young Men's Buddhist Association, its maintenance being assumed by the Hongwanji sect. The Hyakumanben (literally, one million times) takes its name from a ceremony originally performed at this temple, but now practiced all over Japan, which consisted of telling a big beaded rosary one million times, and chanting prayers to ward off diseases or the influence of malign spirits. This ceremony forms part of the qualification for ordination of the priests, and is in obedience to a command from the Buddha, that any one who shall repeat "the sacred name of Buddha" one million times shall be blessed. It is hardly necessary to comment upon the "vain repetition." The place is attractive in itself; the grounds cover about twenty acres; the main gateway is still imposing, although time has left its marks upon it; the principal building is not particularly different from other old Buddhist temples, and beyond a few old pictures does not possess any famous treasures; the library contains only an incomplete set of the sacred books; and the other official buildings are quite unpretentious. The residence of the high priest, back of the main building—with which it is connected by a covered passageway—is decidedly a pleasant spot, with its private garden and its own little "tea room," where the high priest is quite willing to perform the unique (if somewhat tedious) "tea ceremony" even for such an outer barbarian as myself, and would always make me welcome, were I to go oftener than I do. Away off in the northeast corner of the grounds is the cemetery, where there are many quaint old monuments—some of them possessing a national reputation, as marking the rest-

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ing-place of the ashes (literally, since most of the remains are cremated before interment) of famous men in Japanese history. But the cloisters are, perhaps, the prettiest part of the whole place. Cloisters is hardly the exact name, since they are a number of small residences, each having its own bit of garden surrounded by a high wall, and since the priests are permitted to marry—suggesting a series of rectories.

There are thirteen rooms for members, and about ten students now live there, each paying a small sum to the caretaker for his board and lodgings, just as the Young Men's Christian Association young men do at their chapter-house. I cheerfully bear testimony to the fact that these ten students, and, indeed, most of those who are active members of the chapter, are among the brightest, most satisfactory, and most courteous of my pupils. One of the rooms in the house is used as a small chapel, furnished with an altar and an image of Buddha, in which simple services are held every day, one of the temple priests or a professor in the college who has been ordained conducting them. Effort is directed toward making the life attractive in every way; intercourse is social and frequent; even I, avowedly opposed to them religiously, am welcomed at all times. Of course I must not be understood as even implying that I am not made more than welcome at the Young Men's Christian Association. The meetings that are held on Saturdays and on the eve of the great national holidays (which, it must be borne in mind, are always directly or indirectly religious) are more important than the daily prayers; a sermon is preached, and frequently, at the close of the meeting, a little refreshment, tea and cakes, is served. Dissipation, careless living, neglect of the Buddhist tenets, and indifference toward the State are strongly opposed, and every effort is made to induce the members to attract, by their life and doctrine, others of their fellow-students. The regular Saturday afternoon service is in itself really a recognition of Christianity—although this might be denied—for there is no such thing as a Sabbatical day of worship here, or in any other Buddhist community. It would now be too open an imitation of the Christians to have this regular service on Sunday, but it would not surprise me at all to see something of the kind ere long.

Quite recently a reading-room has been added to the chapter-house; it is supplied with a number of current Japanese magazines and the nucleus of a library, in a few books which are mainly doctrinal. On the other side of the main edifice of the temple from the chapter-house the priests have laid out a gravel tennis-court, which the members of the Association are free to use as they wish, but they must supply their own racquets and balls, and must bear a part of the expense of the nets. The privileges of the reading-room and of the tennis-court are granted also to a number of students who live near the temple, even though they are not active members of the Young Men's Buddhist Association. Indeed, there is a catholicity about the whole thing which commands one's respect, even if one does regret that the effort is misdirected, from our standpoint.

Kyoto, Japan.

Gifts to Education

By Charles F. Thwing, LL.D.

President of Western Reserve University and Adelbert College, Cleveland

THE increase of gifts to education has gone hand in hand with the enlargement of all the resources of the Nation. The whole amount of the available funds of Harvard College, derived from all sources, from 1636 to 1654, the first eighteen years of its existence, did not exceed fourteen hundred pounds, and was probably less than one thousand pounds. When, fifty-five years ago, Abbott Lawrence gave the sum of $50,000 to found a scientific school bearing his name, it was said to be the largest amount ever given in America by one man at one time, during his lifetime, to the cause of the higher education. When, also fifty years

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ago, Joshua Bates gave to the city of Boston $50,000 for the benefit of its public library—a gift the value of which does not diminish with the years—the praise for his generosity was almost as great as is now given to Mr. Carnegie for his gifts of fifty $50,000 library buildings. We have entered into an era of large giving for manifold practical purposes, and in particular for the purposes of the higher education.

The gifts thus made in the academic year which has just closed possess characteristics in common with gifts of previous years. Thousands of givers of relatively small sums abound. The preciousness of their gifts, both to themselves and to the causes to which they are given, is not measured by the amount of the gift. Amos Lawrence wrote to his brother on the occasion of the gift of $50,000 to Harvard College, saying: "It enriches your descendants in a way money can never do, and is a better investment than any one you have ever made." The gifts of many of those who give small sums are more significant than the large gifts made by a few. One who gives $10,000 toward a college library may have given away half of his substance and is obliged to lessen expenses. Such a donation is full of meaning. But one who gives a million dollars toward a college library and has a million remaining may be still able to continue to live in the same noble luxury in which he has lived. But out of the common characteristics of the educational gifts of the past twelvemonth emerge at least four donations which are of exceptional significance for our present purpose.

The last year has given to us the final confirmation of the Stanford foundation. After a most trying ordeal caused by legal processes and financial distresses, the great fortune of Senator and Mrs. Leland Stanford is given forever to the University which bears their name. Thirty million dollars is the amount; it is by far the greatest amount ever given for similar purposes in the history of the world. Twenty millions are in bonds and stocks, income-producing; ten millions are in land and other real property which at present yields no income. The Girard bequest amounted to eight million dollars. Eight million dollars at the time of the death of Mr. Girard, in 1831, was indeed of larger significance than thirty million dollars at the present time. The Girard foundation was a bequest to education, but it may be said that the institution which it founded was not a college in the ordinary sense in which that word is used. Certain unique or personal considerations may still attend the use of the income of the Stanford endowment. Assuredly unique or personal conditions have obtained in the not remote past. But be it said that the President of that University has, in my opinion, proved himself to be a most efficient administrator under exceedingly difficult conditions. David Starr Jordan would not himself say that his administration had been free from mistakes. But I think that few men in the world would have brought forth so good results in the last decade from the materials and under the conditions with which and under which he had to do as President Jordan has brought and is bringing forth. Of the income of thirty million dollars, four hundred thousand dollars each year may be used for buildings for so long a time as is necessary. An expenditure of this large sum each year is producing a most noble and impressive body of academic structures. A Romanesque Oxford is found at Palo Alto. The rest of the income is to be used under ordinary academic conditions for the ordinary academic purposes.

All of the gifts of Mr. Andrew Carnegie are more or less significant. But no one of these gifts is certainly more significant than the gift of ten million dollars for research. As the Stanford gift is the largest gift for general academic purposes, so also the gift of Mr. Carnegie is the largest gift ever made for the purpose of the scientific promotion of truth. The endowments for education hitherto made in America have been largely of a practical character. The American college has for its supreme purpose the making of the man, the equipment of the gentleman. Scholarship has been a secondary aim. The purpose of Mr. Carnegie and his coadjutors has been to aid the cause of the higher scholarship. The great scholars of the world are not usually Americans. The great scholars of the world will not be Americans for decades, even if they are

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for centuries; but the Carnegie institution will do more to take away this reproach than any other cause, or possibly than all other causes. The wisdom of the method of the endowment, as well as the high purpose of the foundation, warrant the noblest commendation. Only a small part of the annual income of $500,000 will be spent in administration or in the erection of buildings. At least $450,000 each year can be given to the immediate use of scholars. This money, too, in its expenditure will not be confined to the city of Washington, in which the simple administration office will be located. But, under the counsel of an exceedingly wise board, having for its executive President Daniel Coit Gilman, the money will be distributed in such sums and in such ways, and for the use of such scholars throughout the country, as will give the strongest assurance of the discovery and confirmation of truth. The benefits that will thus be secured to science, to literature, and to all that constitutes human learning will prove to be of the highest value.

It is pleasant to think that a man who has given such magnificent sums for the housing and using of books should also be privileged to give so large a sum for the endowment of research. The book is the storehouse of what humanity has accomplished. It is the garnered wisdom, and the record of the achievement, of humanity. The scientific laboratory represents the truth that is to be discovered, the facts that have not yet been made into theory, or theories that have not yet been transmuted into science. The library represents the past transmuted into the present. The laboratory represents the future transmuted into the present. Happy is Mr. Carnegie in thus being able to unite the opposites and the contradictions of time!

The gifts of Mr. John D. Rockefeller to the cause of the higher education are no longer confined to the University which he himself founded. In the current year gifts to Harvard, Barnard, Bryn Mawr, Cornell, Oberlin, and other colleges have been made. From Mr. Rockefeller, in respect to giving to the cause of education, one expects to find, and usually finds, three things. First, the gifts are proportioned to the need of the cause to be benefited. Second, the gifts are conditioned upon raising certain amounts from other persons. Third, the gifts follow an investigation touching the worthiness of the cause to be aided. Mr. Rockefeller is known to the people as a giver of great gifts. Mr. Rockefeller is known to his friends as a giver also of small gifts. Not a few churches and not a few colleges, as well as many individuals, could testify, if they were free to speak, to the receiving of gifts measured by few rather than by many figures. Mr. Rockefeller knows the value of a dollar. He has learned that a dollar has one hundred cents, or possibly one hundred and two cents. He recognizes also that he has no right to use money in other than in the most effective methods. The possession of a large fortune does not lessen the duty of the best use of the least part of this fortune. Therefore one expects to find in the giving of Mr. Rockefeller a proportion existing between the amount of the gift and the need to be filled. Not always, but usually, moreover, Mr. Rockefeller gives conditionally. This method does not approve itself to all. I have heard not a few men say that their duty is not conditioned primarily upon what others may or may not do. Certain people also hesitate to appear in the rôle of instigator or promoter for urging people to do their duty. They decline to become a Socratic gadfly. But it may be said that perhaps they ought not to decline. Socrates himself did not beg to be excused. It also may be said that certain people will not give money except under the impulse of the strongest motive and movement. Humanity is so vastly benefited by large giving that every possible method should be used to secure great results. Such reasoning, it must be confessed, has great value. At times Mr. Rockefeller, and in particular Dr. Pearsons, of Chicago, have laid very heavy burdens upon the country through conditional giving. But in only a few cases has harm resulted; in most instances great, and only great, good has resulted. The investigation, too, which Mr. Rockefeller makes in every case to which he proposes to give is unique. Mr. J. Pierpont Morgan is a great giver, but Mr. Morgan gives almost no attention to the details of the case of which he is asked

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to be a benefactor, in comparison with the pains which Mr. Rockefeller takes. There lies before me the "Harvard Graduates' Magazine" for June, which prints a part of a report made to Mr. Rockefeller by Mr. Starr J. Murphy regarding the Harvard Medical School and the hospital facilities of Boston. Upon the statement made by Mr. Murphy Mr. Rockefeller gave to the School $1,000,000. Reasons of this nature are indicated in the report: "Medical teaching must be carried on in large establishments;" "the great medical schools of to-day must be connected with large universities;" "a [medical] school must be in a large city in order to have access to the hospital material;" "Harvard Medical School controls probably more clinical material than any other one school in the country." "I was much impressed," says the expert, "by the way in which the records of these laboratories are kept, and the way in which they are made available for students and those engaged in research."

Under these three conditions of proportion, of conditional promise, and of investigation, Mr. Rockefeller has in this last year given a relatively large amount to several colleges, besides a yet larger amount to the University of Chicago. But the most significant of all these gifts is the gift to the Harvard Medical School which I have just used in illustrating his method of investigation. Medical education is the most costly of all types of professional education. It represents several and amply equipped laboratories. Wherever laboratories are required, large sums of money for erection, maintenance, and administration are also required. Medical education has in these last years vastly developed. The results of the advances in the theories of science are now taking on professional and practical association and development. Medical education has been simply revolutionized, in respect to the time required for its pursuit, in respect to methods, and in respect to content, in the last score of years. The gift of Mr. Rockefeller of $1,000,000 to the Harvard Medical School, together with the gift of J. Pierpont Morgan of a similar sum, and other gifts, large and small, which accompany these donations, are most significant. They should within five years result in making one of the best schools, if not the best school, for the scientific study of medicine in the world.

To these three significant gifts of Senator and Mrs. Stanford, of Mr. Andrew Carnegie, and of Mr. J. D. Rockefeller, is to be added the bequest of Mr. Cecil Rhodes. Nearly all the colleges founded early in America, and certain ones founded in the nineteenth century, received gifts from England. The record is a most moving one. The best known are, of course, the foundations bearing the name of Berkeley, but others larger in amount and quite as useful are to be found in not a few of the older colleges. Mr. Rhodes continues this beneficence of London merchants and of English dukes in a new and unique form. This is not the place for the discussion of the advantages and disadvantages of the opportunity thus opened, nor of the limits that may attend the use of this bequest. The American youth will not go to Oxford to become a scholar. For this purpose he will go to Berlin, to Leipsic, to Munich; but he will go to Oxford for purposes largely human. Dr. Whewell, Master of Trinity College, once said, in answer to the remark of a German, "You don't make scholars here!" "No, we make men." A nobler type of manhood and a finer type of the gentleman is the result. As high intellectual, scholarly, ethical, and social qualities prevail in the choice of these students who have the right to go to Oxford, so also these same noblest human qualities will be developed and enriched in the result. An American scholar long resident at Oxford has in a private letter to me described the Oxford conditions into which the Rhodes student will enter:

> This close relationship is a sort of gentleman's club, where all grades of age and experience, from the youthful undergraduate to the oldest and most influential head of house, are brought into close and friendly contact—in the daily meals in hall, in the walks together after luncheon, at afternoon teas, and in the dining-hall at night—this makes the most real and efficient means of mutual knowledge, confidence, and influence. Then the high emulation between the colleges to make a great record in the university examinations, and the more genial emulation in the boat-races on the lovely river, and the higher emulation still of doing nobly in the service of the country, in whose public service, in some form or other, every distinguished university man is practically sure of some place—this puts the capstone on the whole structure, and makes

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a whole with which no other country has anything adequate to compare. This I feel bound to say after long residence in German universities and close information at first hand from those of France and Italy. But we can do nothing of the sort in the single huge caravansary which we have thought best to imitate from the Germans.

In these four great gifts to the cause of education, the most significant of the past twelvemonth, four purposes more or less distinct are seen to prevail. In the Stanford foundation the purpose is in no small degree memorial. In the Carnegie foundation the purpose is the enlargement of the field of truth. In the gift of Mr. Rockefeller to the Harvard Medical College and to undergraduate colleges the purposes are largely practical. In the Rhodes bequest the aim is to ennoble humanity, to promote the enrichment of humanity, especially that part of it which is known as English. Of course each of these four purposes has intimate relation with the others. Together they make up a conception which lieth four-square like the City of God.

The gift of money, large or small, to the cause of education is among the noblest forms of securing training for the heart, the hand, or the mind of man. For giving the highest influence of beneficence to the cause of education, the following conditions should prevail:

1. It is not the part of wisdom to surround a foundation with very specific conditions.

2. If a gift is so surrounded, means of relief should be afforded in a general permission to use it in the promotion of a general purpose.

3. A founder should trust the men of the future to carry out his purpose. He should not lay down certain narrow methods or merely technical rules for their following. The good men of A.D. 5002 will have more wisdom for administering a trust made three thousand years before than any man living in 1902 can suggest to them.

4. A fourth conclusion, which English and American history confirms, is that the agency through which wealth—be it thirty dollars or thirty millions—is most certain of doing the most good, to the most people, for the longest time, and in the widest realms, is the college and the university.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Aspects of Fiction; and Other Ventures in Criticism. By Brander Matthews. (Third edition, enlarged.) Chas. Scribner's Sons, New York. 5½×7 in. 206 pages. $1.25, net.

Reserved for later notice.

Aunt Abby's Neighbors. By Annie Trumbull Slosson. The F. H. Revell Co., New York. 5¼×7¾ in. 170 pages. $1.

Mrs. Slosson writes little, but what she does put forth always has the right ring of true feeling. Her Aunt Abby is a sweet, nobly generous New England woman, who loves her neighbor and can talk about religion and life without narrowness and without cant; moreover, she has a little twinkle of dry humor even when she feels deeply.

Beowulf. Translated by Chauncey Brewster Tinker, M.A. Newson & Co., New York. 5×7¼ in. 158 pages. $1.

Mr. Tinker's translation of the old English poem "Beowulf" gives to us a fairly readable version of the original. His version differs from a literal translation in being a broad interpretation of certain words; in a conception of some of the old English compounds as conventional phrases, in which the original metaphorical sense is dead; in a free treatment of connecting words; and, finally, in the frequent substitution of a proper name for a perhaps ambiguous pronoun. According to some scholars, "Beowulf" is of strictly popular origin like the later English ballads, but the view now generally current, in which we understand Mr. Tinker to concur, is that the poem is the work of one man, probably an Englishman, who recast the materials brought from the Continent, editing the various sagas and adding certain Christian elements. The present edition should find place in the library of every scholar who values the study of almost the sole remaining trace of that civilization in Denmark and southern Sweden which preceded the later migrations of the Angles to England.

Bible Criticism and the Average Man. By Howard Agnew Johnston. F. H. Revell Co., New York. 5×7½ in. 275 pages. $1, net.

In some thirty short chapters Dr. Johnston treats the special problems of criticism concerning the several books of the Bible or groups of related books. His standpoint is

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with the school of Professor Green, of Princeton, in opposition to that of Professor Briggs, but his tone is irenic and kindly. It is indicative of theological progress to find so conservative a writer abandoning the mischievous theory of Biblical inerrancy, which the General Assembly unanimously affirmed but a few years since. We commend this book to those extremists. But the author's competence to pronounce on critical questions may be doubted in view of his acceptance of the legend of Enoch's translation (Genesis v., 24) as historical—a fact teaching the antediluvians the truth of immortality.

Cambridge Bible for Schools and Colleges (The): The Song of Solomon. With Introduction and Notes by the Rev. Andrew Harper. The Macmillan Co., New York. 4½×6¾ in. 96 pages. 50c.

This "puzzling book" is here treated as a series of thirteen dramatic lyrics, each presenting a scene in the story of a maiden carried off to one of Solomon's palaces. The introduction and appendices discuss the various theories of the book. The allegorical interpretation, still perpetuated in some of the American Bible Society's editions, the editor regards as having had its day; though he maintains, what of course cannot be disproved, that an allegorical reference to divine love may have been a secondary thought of the writer, along with the more obvious celebration of human constancy.

Climax (The); or, What Might Have Been: A Romance of the Great Republic. By Charles Felton Pidgin. C. M. Clark, Boston. 5½×7½ in. 335 pages. $1.50.

The author's favorite figure, Aaron Burr, is the hero of this romance, but the things he does and the scenes he passes through are purely imaginative. The career is the one that Burr might have achieved had he never fought a duel with Hamilton, and had his attempted scheme of empire triumphed—the latter is presented as being one hundred years ahead of time. Hamilton's brilliant qualities, personal fascinations, and alleged underhand scheming are dwelt upon. He is made out to be a man without moral scruple where the ruin of his victim is concerned, and the lifelong feud is traced to a private personal vice in early life. In literary workmanship the book is rather better than its predecessor, "Blennerhassett," yet similar faults of construction and cohesion prevent it from more than half convincing even a partisan reader. It lacks in creative strength and historic imagination.

Constance Hamilton. By Lucy May Linsley Wyatt. The Abbey Press, New York. 5×7¾ in. 183 pages. 50c.

Dorothy Dainty. By Amy Brooks. Illustrated. Lee & Shepard, Boston. 6×7½ in. 203 pages. 80c., net.

A child's story, daintily told, and dealing with the old myth legends of many lands. A certain imaginative and literary flavor will help young readers to form a taste for the same classic themes in fuller form.

Fame for a Woman; or, Splendid Mourning. By Cranstoun Metcalfe. Illustrated. G. P. Putnam's Sons, New York. 5½×7½ in. 353 pages. $1.20, net.

English Church in the Fourteenth and Fifteenth Centuries (The). By W. W. Capes. The Macmillan Co., New York. 5×7¾ in. 391 pages. $2.

English Church in the Sixteenth Century (The). By James Gairdner. The Macmillan Co., New York. 5×7¾ in. 430 pages. $2.

Of these two volumes in the series edited by Dr. Stephens, Dean of Winchester, the first is occupied with the closing period of the Middle Ages, from the time of Edward I. to that of Henry VII.—a period marked in England by stirrings of the spirit of liberty, and also by their disastrous suppression. Besides the familiar story of Wyclif and the Lollards, such chapters as "Church Government in Evil Times," "The Clergy and Parish Life," "Schools and Universities," "Influence of the Clergy on Social Life," indicate the broad interest of the work. The following volume, covering the reigns of Henry VII., Henry VIII., and Mary, deals with a transition period in the history of the Anglican Church, thorny with points of sharp difference in opinion. The larger documentary evidences now available tend to remove some of these. The authorities cited under successive chapters provide the reader with material for independent judgment. The three volumes yet to appear carry to the close of the eighteenth century a presentation of the history of the Church of England at once more continuous and full than any that has yet been written.

Franz Hals. By Gerald S. Davies, M.A. Illustrated. The Macmillan Company, New York. 9×12½ in. 157 pages. $10.

Reserved for later notice.

History of English Utilitarianism (A). By Ernest Albee, Ph.D. The Macmillan Co., New York. 5¾×9 in. 427 pages. $2.75.

This is a highly important piece of work, dealing at length with a subject hitherto treated in outlines, the best of which, Professor Sidgwick's, is far from being an adequate history of the peculiarly English contribution to ethical theory. An action, to be wholly right, must be right in fact as well as in form: doing the right thing to be done according to the practical requirements of the case, and doing it with a right direction of will intent on rightness. It is for rightness in fact that the true utilitarian is concerned—a rightness estimated in view of the practical results of action. The term "utilitarian" has not always been free from deserved reproach because of the low and selfish sort of consequences to which many utilitarians have given preference and prominence by their theory that the criterion of the rightness of an action is to be found in the individual or general pleasure resulting from it—the hedonist theory. This theory, however, has lost ground in the long controversy, and utilitarianism stands to-day on the higher ground where it can well maintain its contention for rightness in fact through the achievement of useful ends. The rival theory of intuitionism, concerned for rightness of form in the right direction of the will to an end assumed to be good, has had to concede this, and the two theories must be recognized as complementary rather than conflicting. Dr. Albee's history reviews the development

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of utilitarian theory from its crude original form two centuries ago in a critical evaluation of the work of its successive expositors. To the most distinguished of these, J. S. Mill, who gave the theory its name, and at the expense of logical consistency even regenerated it, Herbert Spencer, and Henry Sidgwick, he devotes three chapters each. He does not regard Spencer as the true exponent of evolutional ethics, but rather "as the last great Individualist, in the eighteenth-century sense of the word." Mill and Sidgwick he considers to have performed "a service for the development of systematic ethics which only the future can appreciate."

Industrial Conciliation: Report of the Proceedings of the Conference Held under the Auspices of the National Civic Federation in New York, December 16 and 17, 1901. G. P. Putnam's Sons, New York. 5½×8 in. 278 pages. $1.25.

This volume is made up of addresses and papers presented at the Conference of the National Civic Federation in this city last winter, and those presented at the Conference in Chicago winter before last. The volume contains as many papers by leaders of organized labor as by captains of industry, and while some of the former are vague and empty, others are as full of interest to students of industrial tendencies as are the addresses of Mr. Straus, or Bishop Potter, or Mr. Nixon. The longest paper in the volume, and also the most instructive, is that of Commissioner Wright on "Trade Boards of Conciliation and Arbitration Abroad."

In the Days of St. Clair: A Romance of the Muskingum Valley. By Dr. James Ball Naylor. The Saalfield Publishing Co., Akron, Ohio. Illustrated. 5×7½ in. 430 pages. $1.50.

A romance dealing with early episodes in the settlement of the Muskingum Valley and the slaughter of some of the early pioneers. There is a love story which starts rather hopelessly and ends in tragedy, revenge, and death for one woman and marriage for another to the man beloved by both. The flavor is sensational and not pleasant.

Italian Life in Town and Country. By Luigi Villari. Illustrated. G. P. Putnam's Sons, New York. 5×7½ in. 327 pages. (Our European Neighbours Series.) $1.20, net.

The latest addition to that entertaining and instructive series "Our European Neighbors" is by Signor Luigi Villari, and informs us as to Italian life in town and country. While other books—Mr. Carmichael's "In Tuscany" for instance—may be more delightful reading as regards particular provinces, there is no book, so far as we know, which covers the entire field with the comprehensiveness and thoroughness of the present volume. Signor Villari instructs us, in the first place, as to the division of the Italian population; he considers the aristocracy, the middle classes, the artisans, agriculturists, and lower classes; he discusses questions of wealth and poverty; he informs us as to Italian home life, the position of women, the conditions of political and religious thought, the army and navy, the civil service, the administration of justice, local governments, and public education; finally, he writes illuminatively on literature, art, and the amusements of the people. His book is so vivaciously written, indeed, that we are left with a series of pictures in our minds rather than a continuous account—we see the Neapolitans eating macaroni, the costumes of the Roman Campagna, the life on the canals of Venice—perhaps nowhere do types stand out more picturesquely from the general mass than in the Italian peninsula. The lines marking the various social classes are still drawn with alarming distinctness; the inveterate prejudice which persists in the Peninsula will not be overcome save by a century's democratizing. Signor Villari instances a number of amusing examples of how poverty-stricken aristocrats keep up family traditions at all costs. At the same time we note that, in gratifying contrast to racial conditions in France and Austria—though marriages between Jew and Gentile are more exceptional than in those countries—in Italy there is little anti-Semitic feeling. As a contribution to popular knowledge the chapter on the agricultural population is of particular importance, since it throws new light on the emigration of peasants from southern Italy and Sicily to America.

Italian Painting. By John C. Van Dyke, L.H.D. Illustrated. A. W. Elson & Co., Boston. 4¼×6¾ in. 32 pages. 50 cents.

Like the first volume of the "Little Histories of Art," this short monograph is a book to be commended to all art-lovers, and especially to those just forming their ideas on the great creative ages. As to the age of the Renaissance, while Professor Van Dyke indicates that it begins with the year 1400, he himself explains that the notion is misleading; for the roots were planted far back in the Middle Ages. On the other hand, many an artist painted pictures after 1400 which were entirely Gothic and not Renaissance in character—the author admits that Gothic traditions were carried into Renaissance times by Fra Angelico and others. The text is admirably concise and condensed; it leaves a clear idea of just what the Renaissance meant in art and civilization. The titles preceding the illustrations are ridiculously incomplete; for instance, we need to know something more about the illustration facing page 4 than that it is a picture of "Adoration." We want to know who painted it, and where it is.

Judith, Phoenix, and Other Anglo-Saxon Poems. Translated from the Greim-Wülker Text by J. L. Hall, Ph.D. Silver, Burdett & Co., New York. 5×8 in. 119 pages. 75c.

Reserved for later notice.

Life of Robert R. McBurney. By L. L. Dogget, Ph.D. Illustrated. F. M. Barton, Cleveland, Ohio. 5½×8½ in. 280 pages.

Though not a great man, Mr. McBurney was one of the most forceful personalities of all those engaged in forming and determining the character of that world-wide movement known as the Young Men's Christian Association. Most of his life he spent as General Secretary of the Twenty-third Street branch of the New York Association. Largely because of what he did as well as what he was, this office came to be in many respects the most influential to

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be found in all the Associations in the world. When Mr. McBurney first undertook his work, the Association was in the way of becoming a mere organization for revivals and evangelistic projects. Even in England, where the movement originated, it was very narrow in scope. Viewed in relation to these facts, Mr. McBurney's ideals and achievements are seen to be liberal to an extraordinary degree. His purpose was to make use of every kind of good agency—the gymnasium, the reading-room, the debating society, wholesome games, athletics, technical instruction, and books—in bringing the influence of the Association to bear upon the life of the young men in the city. This biography tells the story of Mr. McBurney's life. It has no notable literary qualities, nor is it remarkable for power of interpretation. It has, however, the qualities of clearness, fairness, and sympathy, which make it extremely serviceable to those readers who are interested in the Young Men's Christian Association. To such, the story of this life—begun in Ireland, continued in New York, and crowned with honor—will be of great value. To others this book will bring, perhaps, some surprising information as to the real breadth that has characterized the development of the Association, especially in its work of identifying religion with every part of life. This is not an unworthy recognition of the struggle through which Mr. McBurney went for the sake of giving the Young Men's Christian Association its present variety of function.

Lord Chesterfield's Letters to His Son. Edited by J. B. Seabury. Silver, Burdett & Co., New York. 5×7½ in. 170 pages. 35c.

Mid-Eighteenth Century (The). By J. H. Millar. Chas. Scribner's Sons, New York. 5½×7½ in. 387 pages. $1.50, net.

Reserved for later notice.

Message of Man (The): A Book of Ethical Scriptures. Gathered and Arranged by Stanton Coit, Ph.D. The Macmillan Co., New York. 4×6 in. 340 pages. 75c.

This is a very handy edition of a valuable work first issued in larger form some years ago. The compiler has gathered from "the writings of the seers of to-day, of the saints of the church, the apostles, the prophets, the stoics, and of the sages of Athens and the East, what seemed to him the best utterances concerning the moral life of man."

Mother Goose Paint Book. By J. M. Barnett. Illustrated. The Saalfield Publishing Co., Akron, Ohio. 8×14 in. 105 pages. $1.25.

There are actual cakes of paint fixed in the binding of this book, which fact alone will make it a joy to children.

Neglected People of the Bible. By Dinsdale T. Young. (Second Edition.) American Tract Society, New York. 5½×8 in. 277 pages. $1.

These are the less conspicuous or rarely mentioned, who are overlooked by the attention concentrated on the celebrated. The world which is kept going by ordinary people should take note of them. Mr. Young, who shows an inclusive sympathy with men of various religious communions, excels as an expositor. By the aid of imagination his sympathetic temper often reads so much into his text that one is surprised at the abundance he extracts from it. The vigorous ethical quality of these expository sermons is as marked as their religious spirit.

Origin and Propagation of Sin (The). By F. R. Tennant. The Macmillan Co., New York. 5¼×7¾ in. 231 pages. $1.10.

It has long been plain that evolutionary principles sharply antagonize the Church doctrine of the Fall of Man and Original Sin. The violent attack on Mr. Beecher, some twenty years since, for the discourses in which he took the evolutionist view of sin as due to "our brute inheritance," is in evidence of that antagonism. That view, however, has gained ground, but a thorough and critical restatement of the Christian doctrine of sin in accordance with the accepted principles of science is now for the first time attempted by an English theologian. Here Augustine and Pelagius are at length reconciled in the apportionment of their respective shares of truth. Mankind fall into sin, not because of "Adam's fall," but because constituted, like him, with an organic nature at cross-purposes with moral culture and progress. This view is very clearly and cogently presented, and leads up to a theodicy corresponding to it, in a view of the existence of moral evil as related to divine immanence in the world. Mr. Tennant has here made a solid and valuable contribution to theological literature.

Outdoor Land: A Story for Children. By Robert W. Chambers. Illustrated. Harper & Bros., New York. 7½×10 in. 106 pages. $1.50, net.

Here is another successful novelist writing a book for children—and doing it extremely well. The butterfly, the robin, the trout, the frog, the snake, and the spider, all talk gayly with Mr. Chambers's Peter and Geraldine about themselves and their world. So do the trees and the grass. The book is beautifully printed and prettily illustrated in color by Reginald Birch.

Out of the West. By Elizabeth Higgins. Harper & Bros., New York. 5×7½ in. 315 pages. $1.50.

An over-strenuous story of a beautiful young woman who advocates the cause of oppressed labor on the platform, marries a man who goes to Congress to help the cause but betrays it for gain, and in the end draws him back to honest courses. There is some good local color, but as a whole the story is crude and overwrought.

Popular History of Astronomy during the Nineteenth Century (A). By Agnes M. Clerke. The Macmillan Co., New York. 5¾×9 in. 489 pages. $4. Fourth Edition.

The rapid progress of science, which requires the frequent rewriting of standard works, has called for the present revised edition of this, which was first issued in 1885. How we came to know all that has been learned of the mystery of the stellar universe since Herschel's time is here related with proper prominence of the biographical element. The author's materials are mainly drawn from original authorities. The story is in various parts of fascinating interest, as in the chapter on

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Planetary Evolution, the theory of which, at the end of a century since La Place advanced his famous nebular hypothesis, still halts short of the conclusive discovery.

Prophet of the Real (A). By Esther Miller. Illustrated. F. F. Taylor & Co., New York. 5×8 in. 269 pages. $1.50.

Rambler's Note-Book at the English Lakes (A). By the Rev. H. D. Rawnsley. The Macmillan Co., New York. 5×7¾ in. 258 pages. $2.

Canon Rawnsley's latest book concerns itself with the English counties of Cumberland and Westmoreland, as have his "Literary Associations of the English Lakes," "Life and Nature at the English Lakes," and "Ruskin and the English Lakes." It seems as if we could hardly have too many books on that region by such a learned and delightful companion. Whether they have visited it or not, to most readers Grasmere and Keswick, Skiddaw and St. John's Vale, Ladore and Derwentwater, are something more than mere names. The book is full of nature-lore and of folk-lore. It is a volume of inevitable appeal to the man who seeks "God's out-of-doors"—in connection with that phrase we note that Canon Rawnsley dedicates the book to his friend the Rev. Dr. Henry van Dyke. A particularly interesting feature of the book lies in its information concerning the origin of the Lake people. It is owing to Viking origin that the hills and dales of Cumberland have practically kept the dwellers in them much to themselves, and to certain family strains of blood. Until the middle of the nineteenth century, says Canon Rawnsley, these dales-folk were shut off from the rest of the world. Hence one is able to find the manner of the ancient Norseman still unchanged, and the Cumbrian character much as it was when the foreign chieftains made their way into the British mountain fastnesses. The very name Keswick recalls Ketel the Dane, and the "thwaites" and "garths" recall the Norse rovers of the time of Thorolf and Ingolf.

Science and Key of Life: Planetary Influences. By Alvidas, *et al.* Astro Publishing Co., Detroit, Mich. 6½×9½ in. 479 pages.

We can acknowledge our debt to astrology for having led up to astronomy, without recognizing it as having any further claim on our consideration. We must admit that our environment is influential on our destiny; but that planetary influences are a potent part of that environment is the unproved assumption of the astrologer. Individual experiences, quoted as confirmatory of horoscopes, must be proved to be more than the casual coincidences that they seem to be. The elaborate volume before us is motived by an ethical interest—"forewarned, forearmed;" but the lamp of experience and prudence requires better oil. Horace's advice to Leuconoë to avoid astrology—"*nec tentaris Babylonios numeros*"—has been before the world for nineteen centuries; but something less elevating than hope still "springs eternal in the human breast."

Shakespeare Cyclopedia and New Glossary. By John Phin. Industrial Publication Co., New York. 6½×9 in. 428 pages. $1.50.

This does not cover exactly the same ground occupied by the well-known concordances and phrase-books. It defines archaic and uncommon words found in Shakespeare, explains idiomatic phrases and obscure references, gives important variorum readings, and includes notes on folk-lore, local traditions, old English customs, legends, proverbs, and much else. Thus to describe the book is to prove its usefulness, provided that the execution be equal to the plan; and in that respect Mr. Phin is deserving of high praise. Mr. Edward Dowden furnishes a scholarly introduction and explains appreciatively Mr. Phin's purpose and method.

Son! Or the Wisdom of "Uncle Eph." By Lord Gilholley. Illustrated. The F. A. Stokes Co., New York. 5½×8 in. 457 pages. $1.

Special Reports on Educational Subjects. Vols. 10 and 11. **Education in the United States of America.** Parts I. and II. (English Government Report.) Eyre & Spottiswoode, London, England. 5½×9½ in. 624 pages.

Reserved for later notice.

Story of Joan of Arc for Boys and Girls (The). By Kate E. Carpenter. Illustrated. Lee & Shepard, Boston. 5½×7½ in. 184 pages. 80 cts., net.

The old and ever-interesting story of the "Maid of Orleans" is here told by an aunt to her nephew and nieces. The mystery of the marvelous story still remains, of course, but its supernatural elements are made as wholesomely entertaining as the subject will allow in fitting it to childish understanding.

State (The), Specially the American State, Psychologically Treated. By Denton J. Snider, Litt.D. Sigma Publishing Co., St. Louis. 6×8 in. 561 pages.

The subject-matter of this book is politics, but the method of treatment is so distinctively psychological that the work belongs to the category of psychologies rather than that of political philosophies. It is, indeed, the psychology of man as he reveals himself through political institutions. The State, as Dr. Snider conceives it, is a Will—"one whole Will, which the Wills of all the people constitute." It is not a person, but none the less is "a separate entity, as if all those constituent individuals made one colossal Individual, who is all of them put together, yet is himself too. He is not only the *Will of All*, but is the *All-Will*—nothing but Will, whose content, aim, purpose, is to will Will—that is, to secure man's free will actively through the Institution." Stated somewhat less psychologically, the purpose of the State, as best exemplified by the American State, is so to express the common will of all that the freedom (or "will") of every individual may be secured. Dr. Snider devotes the major part of his volume to a discussion of the Constitution of the United States—the Federal States—which rests, as Hamilton said, "on the solid basis of the consent of the people," and acts so to preserve in their several spheres the freedom of action of the individual States as well as the individual citizens of which it is composed. In the concluding portion of his volume Dr. Snider reviews the development of political psychology, giving particular attention, of course, to the philosophy of his master Hegel, but pointing out with all possible clearness

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that "Hegel's developed State is far less creditable to him than his germinal thought of the State (as 'the actualization of freedom'), because he took Prussia for a model, and that in a time of reaction—about 1820, when his book was published." The criticism of a political philosopher, that he merely presented a philosophical explanation and justification of the government under which he lived, has also been validly made of Plato and Aristotle, and may perhaps be made of Dr. Snider himself.

Step by Step. A Primer. By S. C. Peabody. Illustrated. Ginn & Co., Boston. 5½×7½ in. 98 pages. 30c.

Story of Verona (The). By Alethea Wiel. Illustrated. The Macmillan Co., New York. 4½×7 in. 314 pages. $1.50.

The latest addition to a model series, "Mediæval Towns," has to do with Verona, and Verona is certainly a mediæval town *par excellence*. Many travelers in Europe are fairly familiar with Rome, Florence, Rouen, and Nuremberg; not so many with such worth-while towns as Perugia, Assisi, Chartres, Bruges, and Toledo. None of those towns, however, except the last named, fulfill so aptly the type ideal of a mediæval city as does Verona, perhaps because the history of North Italy is in special degree no continuous and simple history; it is labyrinthine with the aggressive changes made by Greek, Etruscan, Roman, Ostro-Goth, Lombard, and Frank. As a whole, the volume is one of the most valuable of the series.

Tales About Temperaments. By John Oliver Hobbes. D. Appleton & Co., New York. 5×7¼ in. 207 pages. $1.

A powerful but revolting tale of murder based on misapprehension, two plays (one of which was that produced in London with critical approval but without much popular success), and two or three brief sketches and stories make up this volume, which as a whole hardly presents Mrs. Craigie's always clever literary work at its best.

Theological and Semitic Literature for the Year 1901. By W. Muss-Arnolt. University of Chicago Press. Paper, 6½×10 in. 112 pages.

A fresh number of this catalogue deserves renewed commendation of it. Its contents are richer than some might judge from the concise title. Under "Prolegomena" to Theology it includes philosophy, psychology, and philosophical ethics; also such subjects as mythology and folk-lore. Under "Exegetical Theology" are included rabbinical and later Jewish history and literature. "Historical Theology" in turn covers present-day problems and discussions; also missions, Protestant and Catholic. To the student such a record of the year's output in the civilized languages on the various subjects relating to organized religion is of the highest value.

Tom Moore: An Unhistorical Romance. By Theodore B. Sayre. Illustrated. The F. A. Stokes Co., New York. 5×8 in. 341 pages. $1.50.

This has the usual faults of a story patched together from a popular play. It has catchy, clever quirks and turns, but is scrappy and inconsequent as a whole. The scenes in which Moore figures are wholly imaginary—happily for the poet's posthumous reputation. Moore undoubtedly had his failings as a man, but his record as a whole shows him to have been a man of moral perceptions, and socially a gentleman. This story in parts would tend to show him a cad and buffoon.

Twelfth Census of the United States, Taken in the Year 1900. William R. Merriam, Director. Vol. III., Part I. Vital Statistics. Vol. V., Part I. Agriculture. Vol. VIII., Part II., Manufactures. The United States Census Office, Washington, D.C. 9×12 in.

Typhoon. By Joseph Conrad. Illustrated. G. P. Putnam's Sons, New York. 5×7½ in. 205 pages. $1, net.

Perhaps no other living writer could produce, with only two or three characters, without anything that can be called a plot, and with but one incident, so distinct and clear an impression as is given by this book. The study of sea and storm is a piece of artistry in writing which even Mr. Conrad has rarely equaled, while the personality of the captain of the typhoon-besieged steamer is built up by little touches until his dull-brained adherence to duty and steady persistence in doing his best glow into something like heroic bravery. The tale will rank in excellence with Mr. Conrad's "Youth," which The Outlook published some years ago. "Typhoon" has imaginative power of a high order.

Vultures (The). By Henry S. Merriman. Illustrated. Harper & Bros., New York. 5½×7½ in. 341 pages. $1.50.

The "Vultures" are the representatives of the foreign officers of the Powers, who, we are told, always gather like vultures around prey, when any national or international danger exists in some one spot. Here they are found in Warsaw in recent days awaiting a threatened revolution, which in the end fails miserably, as have many real Polish plots. The heroine is a patriotic Polish princess. There are many characters of many nations, all unusual, and one at least, the Frenchman Deulin, heroic in a high sense. The story-interest grips the attention hard; few writers surpass Mr. Merriman in this power of holding his plot so well in hand that the sense of expectation in the reader never falters. Of the three American characters in the book, one, that of a diplomat, is slight but clever; a second is that of a heartless and selfish girl fishing for matrimonial honors—drawn with subtlety, but inherently disagreeable; the third is a "woman's right woman"—a mere caricature, neither amusing nor real.

Wandering Heroes. By Lillian L. Price. Illustrated. Silver, Burdett & Co., New York. 5×7½ in. 192 pages. 50c.

Nomadic heroes from the earliest Biblical period down to comparatively modern times are here treated from the view-point of a scholarly mind adapting itself to the supposed needs of children. Abraham and Isaac, Joseph, Moses, Cyrus the Great, King Clovis, and the Indian Prince Siddartha are among the personages handled.

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Correspondence

The Witness of Holy Scripture

To the Editors of The Outlook:

In your issue of June 28, in answering an inquiry on the Notes and Queries page, you say: "But our assurance of the Eternal Goodness depends on no ancient text." It seems to me that this statement is too sweeping, and that it is misleading. Do you mean to say that it is possible for me (or you, or any other real or nominal Christian) literally and utterly to repudiate my belief that the Bible is, in an important sense, the Book of God, and yet maintain my "assurance" of the Eternal Goodness? I do not suppose that any man's faith that God is good, whether this faith be called assurance or not, depends on any intelligently conceived or well-defined theory of the ancient text of the Bible, for probably the vast majority of believers in the divine goodness have no theory whatever concerning the text—at least none in any technical or scientific sense. Nevertheless, the ancient text is one of the foundation-stones of our persistent faith that God is good, notwithstanding all his hard and painful providences as exhibited in nature and in human history. If I should become so awry in my mental attitude as to repudiate the Bible intellectually and historically, I could still never repudiate it essentially and at the same time maintain my faith in the Eternal Goodness. The Bible is myself. It has, by long years of silent influence, dating back far beyond the day of my birth, become incorporated into me. It is incarnated, having become my psychological and ethical self. But it had to be an "ancient text" before it could ever be "me." And what I say of myself is true, to an important extent, of every man in Christendom. Every one of us is made, largely, out of the Bible, however mechanically any one may repudiate it. And as we "depend" on the Bible as it is now, so does the Bible now depend on what it once was.

But the Bible was a Bible, or at any rate a divine revelation, before it was a book. Adam, Noah, Abraham, Moses, and the rest, so far as we know, had no written text. What they knew of the Eternal Goodness and of God in other respects was communicated to them through their experience. And we have the benefit of the experience to such an extent that to sever our faith from the ancient record of it would be to go back some thousands of years, as a people, and traverse the long journey of the ages over again.

Many good American citizens have never read the Declaration of Independence or the history of the American Revolution. They know nothing of the difficulties that hang so thick about the ancient texts of these documents. And yet, as good American citizens, they literally depend for their daily lives upon them. One may speak of them in plain prose, and another in poetry, and others still in the noisy formulas of the Fourth of July—that day which we always write with a capital letter—but whatever be the form in which the ancient text appears, it is as immortal as American life itself, of which it is the very heart's blood. And patriotism never doubts, and it never quibbles over the question whether Jefferson wrote it all or only revised it. The Declaration of Independence is, in any event, an undying fact of undying record, a root out of which has sprung all that has come after it in this country. So with the Bible and the facts which the Bible records. It is good for us not to forget either of these ancient texts, for this is the only way whereby to remember the events and experiences which underlie them. "Thy word have I hid in my heart."

R. V. F.

[The Outlook gladly prints this note for the truth it so well expresses, yet not without mild surprise at the misconstruction it implies in regard to our reply to a correspondent who was asking about particular texts. The Bible as a whole is much more impregnable than its several sentences. Yet at most, as a witness to the Eternal Goodness it can be, as our correspondent discerns, only a corroborative witness. It records other men's experience, and must be supplemented by our own. In crises where our own seems to fail it must lend temporary support, but ultimately we must prove the fact in our own way, as those who lived before

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there was a Bible proved it in theirs. The truth that these considerations point to demands all the emphasis we can give it. *Within us* must be sought the sure holding ground for the anchor of conscience and faith. Those who seek it in any external fact expose their faith to the chance of shipwreck.—THE EDITORS.]

"Reading Under the Lash"

To the Editors of The Outlook:

The article upon "Reading Under the Lash" in your issue of August 16 calls for response on the part of the accused. It seems to us that the premises in the article named are too narrow to be fair, and that the tendency of the article is reactionary against the best work of the best schools in the country. When the editor has made his whole contention plain, we shall doubtless have no issue with him—we seldom have such issue—but the article as it stands seems to us to be most unfortunate.

How many children, or what proportion of all children, in America or in England could be tumbled, early or late, into a private collection of "good old English reading"? And how much browsing would average boys and girls of our day do of their own wills in the classic Anglo-Saxon pasture-lot?

We agree that reading under the lash is to be condemned, but has not the denunciation overreached itself? Is it not admittedly undemocratic, a special plea for the fortunate few who can acquire taste and power without the aid of the public school?

Does the editor lament and seek to check the overpressure of studies upon growing children? That is a cry which has long been familiar, a cry to which school-men have accorded a hearty sympathy—sympathy which is bearing fruit in the better arrangement of school courses and programmes everywhere, and in the abandonment of many experiments in so-called "enrichment of elementary programmes."

But does The Outlook regret that the teacher has assumed the task of directing and uplifting "each phase of the child's endeavor"? Where else shall the taste, the culture, the moral and physical safety of the masses in this country find their guarantee, under present conditions?

The editor assumes that pedagogical system is responsible for formalism and for the deadening of mental life in the individual. The fact is that the movement known in this country as the New Education has brought the direct emancipation of the child from formalism, and has given new life and rich motive to every moment of school work. One of the wisest movements of modern education is the movement which seeks to extend the method of research, the method of observation and comparison, into the grades of the elementary school. The suggestion of lines of reading for pupils is an essential part of this movement. The doctrine of interest, of pleasure in work, goes hand in hand with the doctrine that the proper task of the schools is training for symmetrical citizenship.

It seems to us that the editor does not go deep enough in his criticism. Our Froebels, Pestalozzis, Herbarts, have reported a vision which would almost bring new heavens and a new earth could we realize it in practice. Were we to imagine these prophets of the school to be watching our blundering effort, and watching our critics, we should expect them to say, "O Jerusalem . . . and ye would not." But we shall, yet. That is the hope which keeps every true teacher at his task.

In so far as the article named is a protest against the overworking of children, against hard-and-fast schedules which admit no modification in special cases, against making juvenile literature the limit in school reading, we are in hearty accord with The Outlook, and we suspect that a greater majority of school-men and schools are in accord than the editor is aware.

But in so far as the article tends to quicken reaction toward the old-time R's as a good and sufficient curriculum, in so far as the article tends to underrate the devotion of America's teachers and the far-sighted wisdom of the faith and hope that inspire those teachers, we protest.

R. H. KIRTLAND.

Office Superintendent of Schools, Flint, Mich.

The Summer School of the South

To the Editors of The Outlook:

Your correspondent in The Outlook for August 2 admirably expresses the spirit that pervaded the Summer School of the

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South at Knoxville, Tenn., this summer. He also gives voice to the feelings of the large number of students who attended, when he speaks in such appreciative terms of the leading teachers and lecturers. But there is one name omitted by him that deserves to be mentioned among the master spirits of the movement—the name of Professor P. P. Claxton. To Professor Claxton, Secretary of the Southern Education Board, is due the gratitude of all Southern teachers, not only for his untiring energy in carrying out the excellent programme of the School, but also for his previous efforts in canvassing and so clearly putting before the teachers the purpose and plans of the School. Furthermore, his classes in arithmetic and geography were the largest in the School. Until last January, when he entered upon his work as Secretary of the Southern Education Board, Professor Claxton had been connected with the Normal School at Greensboro, N. C., since its foundation, where he did more for the advancement of education for women, I think, than any man has ever done in the State, with the possible exception of President McIver. As one of the students at Knoxville and one who appreciates the labors of Professor Claxton, I wish to make this addition to the account of the School already published in your columns.

Cedar Rock, N. C. GRACE R. KING.

Notes and Queries

Will you kindly name some of the best books, their publishers and prices, on the Scandinavian countries? J. B.

Baedeker's "Norway, Sweden, and Denmark" (Scribner, New York, $3). Hare, Augustus J. C., "Sketches in Scandinavia" (Macmillan, New York, $1). Otte, "Scandinavian History" (Macmillan, $1.25). Sidgwick, "The Story of Denmark" (Longmans, New York, $1.25). Hans Christian Andersen, "O. T.," "Only a Fiddler," "Pictures of Travel," and "The Story of My Life" (Houghton, Boston, $1.50). Boyesen, "The Story of Norway" (Putnam, New York, $1.50). Carey, "Norway and the Norwegians" (Scribner, $1.50). Vincent, "Norsk, Lapp, and Finn" (Putnam, $1.50). Björnson, "Synnöve Solbakken," "Arne and Other Stories" ($1.50 each), "A Happy Boy," "The Bridal March," "Captain Mansana" (Houghton, Boston, $1). Lie, "The Commodore's Daughter" (United States Book Co., New York, $1). "Niobe" (Richmond, New York, $1.25). "Weird Tales from the Northern Seas" (Scribner, $2.75). Kielland, "Tales of Two Countries" (Harper, New York, $1). Ibsen, Prose Dramas (Scribner, six volumes, each $1.25); "Borkman," "Little Eyof" (Stone, Chicago, each $1.50); "Gleanings from Ibsen" (Scribner, $2); 'Brand" (Scribner, $2.50); "Love's Comedy" (Scribner, $1.40). Watson, "The Swedish Revolution under Gustavus Vasa" (Little, Boston, $2.50). Fletcher, "Gustavus Adolphus" (Putnam, $1.50). Voltaire, "Histoire de Charles XII." (Hachette, Paris, 75c., or in translation). Lagerlöf, "Tales from a Swedish Homestead" (McClure, New York, $1.50); "Invisible Links," $1.50; "Miracles of Antichrist," 75c.; "Story of Gösta Berling," $1.75 (all three published by Little, Brown & Co., Boston).

Please put me on the track of some book or books on Typology dealing with the Old Testament. A. V.

The classical work on this subject is Principal Patrick Fairbairn's, published by T. & T. Clark, of Edinburgh, and imported by Charles Scribner's Sons, New York. The Outlook does not recommend such books, or believe in their transformation of analogies discoverable in the past into prophetic intimations to be realized in the future.

A young man of college education, and little or no knowledge of the literature and times of the Bible, wants to add a few books on this topic to his library. What ten books that are thoroughly in sympathy with modern thought do you consider the best to give one a general knowledge of the subject? J.

Moulton's "Brief Introduction to the Literature of the Bible" (D. C. Heath & Co., Boston), Cornill's "History of Israel" (Open Court Co., Chicago), Mathews's "New Testament Times in Palestine" (The Macmillan Co., New York), Farrar's "The Herods" (T. Whittaker, New York), Day's "Social Life of the Hebrews" and Duff's "Theology and Ethics of the Hebrews" (Charles Scribner's Sons, New York). A work recently inquired for and long needed is Mr. F. R. Tennant's Hulsean Lectures at Cambridge, England, on "The Origin and Propagation of Sin." The modification which evolutionary principles and modern knowledge enforce upon the traditional account of the entrance of sin into the world through Adam is very clearly and conclusively exhibited. (The Macmillan Company, New York. $1.10.)

Can you inform me where I can find that grand "Ode to the Deity" translated from the Russian and first published in Sir John Bowring's "Russian Anthology"? It commences:

O Thou Eternal One, whose presence bright
All space doth occupy, all motion guide,
Being above all beings, whom none can comprehend and none explain;
Being whom we call God and know no more.

I would greatly appreciate a reference to where it can be found, or a copy. H. C.

Referred to our readers.

Tuckwell, in his "Reminiscences of Oxford," in describing Mr. Wootten's visit to Queen Adelaide, writes: "So he drove to the Angel in his wonderful one-horse chaise, a vehicle in which Mr. and Mrs Bubb might have made their historic jaunt to Brighton," etc. To what is the allusion in the latter part of this sentence? R. C. A.

Can you or any reader of this column inform me of a sermon on the text, "Beginning at Jerusalem," written to prove the truth and benevolence of Christianity? D. H. C.

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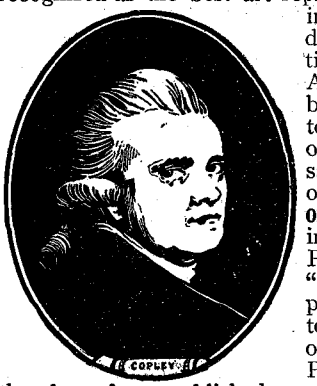

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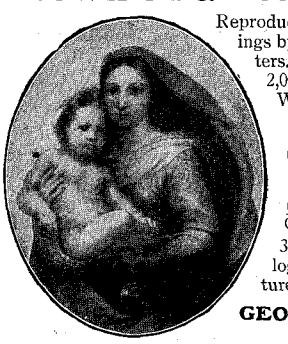

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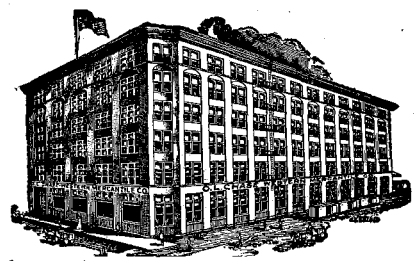

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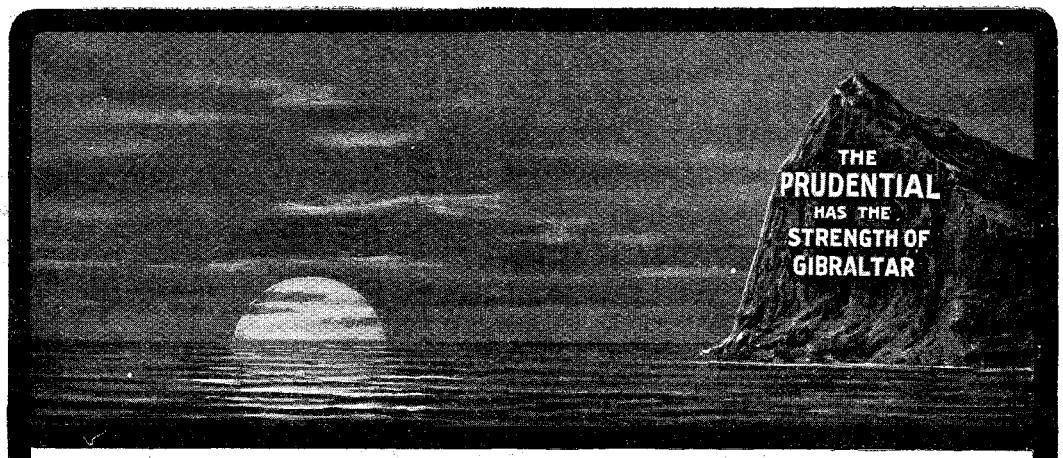

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